

C. KENDRICK.

=LIVE=
RELIGIOUS ISSUES

—OF—

THE DAY;

Rules and Principles for Bible Study,

—WITH MANY—

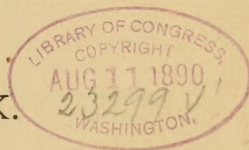
Exemplifications, Etc.

—ALSO—

Examples for Public Bible Readings,

—BY—

✓
CARROLL KENDRICK.



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PREFACE AND INTRODUCTION.

Houses have porches and vestibules, and books have prefaces and introductions. The tabernacle Moses built had only an outer court, which was entered from the outside world. From this outer court the entrance was directly into the first holy place, which may be regarded as the vestibule of the *most* holy place, as the church is the vestibule of the "House not made with hands." This seems to be a good example. Luke gives us a preface or introduction, without calling it either. And as this is designed to be the entrance to a Bible book, reference is made to Bible examples. Mortal man will never improve on these.

For thirty years Christians, whose judgment deserves respect, have urged me to publish my Rules for Bible Study, with certain exemplifications; and many discourses have been demanded for publication. Those regarded as our wisest men have encouraged me to publish a book containing these matters. Before the war I made some preparation. In fact, one part of the work was ready for the press. For years after the war I was so occupied providing for my family, that I could do little more than evangelistic work, write some for the papers, etc., and of course I gave *some* attention to reading and study. After coming to California, and measurably giving up the practice of medicine, I gave increased attention to study and writing, with special reference to my long-contemplated work. In the meantime, the condition of the churches was changed materially; and, desiring to adapt my book to the case in hand, I re-studied, and, in the last two years, have re-written the whole, except the extracts.

Perhaps modesty will not be offended, if I state here, that, as a preparation for such a work, I have made it a rule to read carefully and consecutively the whole of the Old and New Testament every year for over fifty years, in our morning and evening family worship, besides far more in the special, critical and general investigation of the many themes there presented. In my investigations I have had the principal aids the learned employ in such investigations.

In these careful, long protracted, and repeated investigations and

reviews, I have sought to know no Calvinism, Arminianism, Arianism, Socinianism, or any other ism. I have sought neither to agree nor disagree with Luther, Calvin, Wesley, or any other man,—or even with my own previous utterances; and, in some instances, I have found it necessary to change, and oppose my former views. Believing that the Bible, and no other book contains the will of God concerning us, and all we need to know, and can know of his worship and service; that God addresses man in his own language, meaning by his words just what the people addressed meant by them, and that these words can be understood only by applying to them the same rules of interpretation we apply to other communications; that the right of private judgment is a *sacred* right; that we owe it to ourselves, in view of our frailties, and the fearful results of “perverting the holy scriptures,” which some did “to their own destruction,” to make the most candid and thorough investigations possible on all these points,—I have labored much to learn the divine will. When—as in many instances, I have failed to understand the inspired word; or if there was a remaining doubt, I have rested on the subject for a time, and then renewed the investigation. Some questions are still in abeyance. They may never be *clear to me*, and till they are I shall not trouble others with my uncertain conjectures concerning them.

Not understanding what *is* written leaves *us* as if it had *not been* written. It is not a revelation to us except so far as we understand it.

Moses E. Lard was one of the most intellectual men of his age, or of any age or country—he was also a learned and true man. In the preface to his translation and commentary on Paul’s letter to the disciples at Rome, he utters some truths concerning that letter and his purpose, which I would apply to *my* purpose and to the *whole Bible*, thus:

“I greatly felt the need of a work, the sole aim of which should be, to determine precisely what Paul means, regardless of what that meaning favors or disfavors. Such a work I could not command.

* * * The sole aim, then, of the present commentary is to ascertain the exact sense of Paul, and to express it in terse, clear English. How far this has been accomplished, I dare not venture to say. Of what I have aimed to do, I am a perfectly competent judge; of what I have really done, I may be a very poor one. * * * I have studied the former (difficult) passages still I have not been able to realize additional light from further study. I have then, but not sooner, set down my conclusions. * * * The reader will note that I have never seemed to think whether my expositions were favoring Calvinism, Arminianism or any other ism, and this is strictly true. Indeed I have been concerned solely with the sense of Paul, and neither the sense nor non-sense of others. * * * My ambition has been, so far as practicable, to make a book for the common

reader. I have, therefore, refrained from unintelligible allusions, the use of foreign words, and citations of unfamiliar authors; in fine, from everything which could wear the appearance of mere display, without being at the same time, positively necessary. * * *

In regard to Lexicons to the New Testament, I feel it a duty to say, that I have not always found them as trustworthy as I could have wished. They, like commentaries, are usually very perceptibly tinged with the peculiar sentiments of their authors. The same remark applies to grammars. * * * I have endeavored to ascertain the sense of each separate passage, by whatever means seemed fullest of promise of success, without slaving it especially to any one method."

No partisan can be a correct and reliable translator or commentator. No one with a special theory or party to serve, can be safely trusted as a commentator or translator, or in collecting testimonies and drawing conclusions.

In endeavoring to make what I have ventured to call a *Bible book*, I not only determined to find, as far as possible, and set forth the true meaning of the inspired record, but, also, to *stop where that record stops*. Beyond the rays of light from this luminary, all is darkness, and I would neither lead others nor go myself into it. Those who walk in the dark are equal to the blind, and, like them, are ever liable to "fall into the ditch."

What is not written we cannot know, and what is not made plain we cannot be certain about,—and, therefore, should not affirm. Many professors and writers affirm various things which they cannot prove to be true; as, that Peter ever resided at Rome, that James was the Bishop of Jerusalem; that a cubit is eighteen inches; the precise position of several articles of furniture in the Tabernacle, the exact chronology of certain events recorded in the Bible, etc. Hence the lesson in this work on "what we do *not* know." It is generally right to tell the whole truth, but might it not be safer to stop short a little, sometimes, than to venture beyond, and say things we cannot *prove* to be true?

Many of the most important matters I trust are, in the following pages, very clear. Others are rather suggestive than demonstrative. My space rendered it impossible to bring forward all the testimonies, or note all the fair conclusions. Of the rules laid down I could give but a few exemplifications, when I would have given many—both for the sake of showing the importance of the rules, and for the sake of understanding the subjects which exemplify them.

Nor could I investigate *all* the "live religious issues of the day." Hence I marked out the word *the*, after it was written, and call it simply "Live Religious Issues." If this volume is favorably received, I

shall, if the Lord will, soon issue a second volume under the same title. The matter for this is now measurably ready. In this volume I publish as much as it is safe to put into a two dollar book. Even a second volume of equal dimensions cannot contain a full, and what I take to be a much needed investigation, of *all* the live religious issues of the day.

Even a careful reader may, at first, fail to see the force of testimony, or the correctness of conclusions. I went over these and others many times, before I clearly understood them, or ventured to set down my conclusions. I would have no one to adopt my opinion, my word, or my conclusions. Each one should think and judge for himself. But I would caution those who really desire to know the truth, to be very careful, and as *thorough* as possible in their investigations, before coming to any settled conclusions. Many use the right of private judgment very unwisely. They decide, and are very positive often, when they have done nothing deserving to be called investigation.

I have *quoted* more Scriptures because I feared the reader would not *turn and read* a simple reference. Very seldom is this done. And instead of occupying much space in foot *notes*, I have put into the body of the manuscript whatever seemed necessary to the understanding of the subject; because notes, like references, are seldom read; and the notes would occupy much the same space. If a thought or a testimony is material to the subject, it should be placed where it will be most surely read. If it is not material, it does not deserve even a note.—Notes may, however, sometimes be proper;—certainly they are often convenient for the author,—as are appendices; but not generally.

I cannot hope to avoid criticism. Indeed, I can not hope to avoid somewhat deserving it, though I have labored hard for this, and I have a comforting assurance that the Judge, in the great day, will smile upon this whole effort. That he may, is the highest of my ambition.

Had my purpose been to please man, or to make money, certainly I should have written differently. I have *some* idea what kind of preaching and writing will please men and get money, though I have not studied the subject much. I have studied to *please God* and to *benefit man*, both by preaching and writing.

The one great cause for mourning and care, in all the true Zion of the Lord, is a *lack of true piety*,—a lack of *heart devotion*. This includes a lack of Bible knowledge, of Bible study, of prayer, and of abounding liberality and good works. Hence the prevalence of weakness where strength should abound; of worldliness, worldly conformity, worldly

devices, and *worldly-isms* generally in the work and worship of the Church. Numbers, wealth, and popularity with denominationalists and a world that would crucify afresh the Son of God, are often more popular and more sought than true piety and conformity to the divine will. Multitudes *claim* to take the Bible alone, and put on this claim as much emphasis as Chillingworth did, and then follow their own ways, or the devices of men. It was of this class of men that Jesus said: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only." John v. 44; xii. 43: "For they loved the praise of men more than the praise of God." Of the same class Paul said: "Do I seek to please men? For if I yet pleased men"—*such men*—"I should not be the servant of Christ." Gal. i. 10. The approbation of good and intelligent men is next to the approbation of God. Paul sought to please all such. But James iv. 4 says: "The friendship of the world," (which does not include the good,) "is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." How many really and practically believe this?

There may be among the erring leaders some faith and piety, some fear of God and some desire for the salvation of souls. I hope so, though skepticism is fast cropping out among them. But their lives indicate, even to the world, a dominance of love for place and power, for money and worldly honor, for ease and comfort. Hence they claim success for the gospel when they have only gained numbers and popularized *themselves* with the world and with worldly minded church members. They say the world is getting better, far better, and, to prove this, they count the numbers of nominal believers in Christ, in all lands, including Romanists and all sects and parties! They overlook the well-attested fact that, perhaps the greatest calamity that ever befell true Christianity was, the making of what Constantine called Christianity, the religion of the world—*making it popular*; conforming it to the world till Satan himself could have little if any objection to it! Constantine promoted the preachers, and made them what the world called great men. The devil would, no doubt, do that now. From that corrupt mass true Christians had to withdraw, and suffer the bitterest persecution. True Christians could not persecute, retaliate, or render evil for evil; but they could "avoid them," in obedience to Paul, Rom. xvi. 16, 17. They could "come out from among them, and be separate," as "saith the Lord." 2 Cor. vi. 17. They could heed the voice that said: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

Popular Christianity has always been a deadly persecuting power, revengeful and unscrupulous. And so it will be till the world is converted to the humility of the gospel. The true copyists and followers of Jesus "are not of the world." "If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 19. See also John xvii: 14-16. The contrast is like that between light and darkness. Union with a corrupt mass, however numerous and popular, is not *Christian* union. Calling on the faithful to "come out from amongst" those who "cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them," is the work of Paul—not of a sect-maker. "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." Rom. xvi. 17, 18.

The separation of the righteous from the wicked has been the fixed purpose of the Almighty in all his dealings with man, as appears in every book in the Bible. This work will not be entirely completed till the final judgment. But it is our duty to work to this end, as the Lord and his apostles evidently did. To divide *good* people is wicked in the extreme. But to separate the righteous from the wicked, as a shepherd divideth his sheep from the goats, is the righteousness of God. Matt. xxv. 31-33.

It is well to hold very firmly to the first principles of the gospel. No true man can yield an item at this point. But true Christianity reaches out after *Christian life* in all its details, and we need not deceive ourselves by supposing we are safe because we are right in first principles. The Mormons and many others are measurably right as to these. We *must* look to the daily life of those who have rightly observed first principles. At this point is our failure. And so has it been in the history of the Church. Let us correct this sad mistake.

Another fact of the utmost importance is this: "The ways, means and agencies now generally employed, *are not equal to the work to be done*. The cause is not equal to the effect sought. As well might we look to raising wheat by planting tares. These means and agents may make a national church again, and make a profession of Christianity popular with "the world, the flesh and the devil;" but they cannot convert *the Church*, and therefore can never convert the world to the *true spirit and life of primitive Christianity*. As worshipers will not become more holy than the objects they worship, so converts will not be better than the agents and instrumentalities which make them. We must have the true, pure gospel, as it was preached

and taught at first—all this, and no more. This will do the work, so far as it *can* be accomplished. Where this fails “they would not be persuaded though one rose from the dead.”

Hence, now, to sum up, I have had in all my labors, and have distinctly noted in my long meetings, the four following objects, which are constantly apparent in the following pages, viz:

I. An increase of piety, prayer, brotherly love, scriptural knowledge, and abounding in good works among those who claim to be Christians. This includes “setting in order the churches,” qualifying men to be officers, etc.

II. Reclaiming of straying sheep—prodigals from the Church—with all that is necessary thereto, and with all that might hinder departures, and make every disciple “strong in the Lord.”

III. The Union of all sincere Christians—“Christian union on Christian principles;” moulding all in the same mould, filling all with the same spirit, arming all with the same armor, and making all “of one heart and one soul,” the union Jesus prayed for, and which is exemplified in the union of the Father and the Son, Paul and Apollos, and all the first Christians.

IV. The conversion of the world,—Jesus has made no provision for this except through this union and devotion of his “*friends*.”

If the standard of piety was properly elevated, backsliders reclaimed and Christians united, we might look for the conversion of the world to this “pure and undefiled religion.” Then *what a world!* “The days of heaven on earth,” the coming down of the New Jerusalem, and the dwelling of God with man again, as in Eden. A failure in the accomplishment of these ends would give the will of Satan and the days of hell on earth! *And what a hell!* In proportion, too, as we succeed or fail, so will there be the will of God and the days of heaven, or the will of Satan and the days of hell on earth. To aid the right, in this immense struggle, is the object of this volume. And it proposes *God’s* ways, not man’s. Shall it aid in rallying the good and the true to the standard of the cross, for the grandest struggle known to mortals, and for the best ends ever contemplated in earth or in heaven! The Lord prosper it on its mission! C. KENDRICK.

Downey, California, 1890.

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CHAPTER I.

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“Unto him be glory, in the church, by Christ Jesus, throughout all ages.” Eph. iii: 21.

“Every part maketh increase of the body unto the edifying of itself in love.” Eph. iv: 16.

We say of a general, a judge, a governor, or president: “He has proved himself capable and worthy,” or “he has proved or shown himself *unworthy*.” We all say, without knowing the particulars, that a domestic system which makes the woman a slave, and the man a lazy lord, is a bad system. We say, too, that a civil government which impoverishes, enslaves, enfeebles, makes base, ignorant and miserable the common people, is a bad government. All say this on being assured of the condition of these people, and when we know nothing of the rulers, or the plan and particulars of the government. Our convictions may be much intensified by an acquaintance with the laws and rulers themselves.

No man needs evidence of majestic grandeur and power in the ocean, after gazing upon her restless waves. —The soul is to be commiserated who needs evidence of the beauties of nature, after looking upon a California flower garden. How could one better prove the sweetness of music than by witnessing a good exhibi-

tion of its harmony and power? How could one better prove the beauties of light than to witness the glories of the sun in a cloudless sky? What would we think of one who, after witnessing such an exhibition, would demand proof of its reality, and beauty, and worth? Would not all the people say, he is a simpleton, and not to be reasoned with?

We say of certain medicines—they are good, owing entirely to their effects. Yet the effects are not *all* good, nor are they *always sufficient* to cure disease. Sometimes, perhaps, they even kill. What would be thought of a medicine—could such an one be found—whose effects were *all* good, and always sufficient to cure? What would we think of a man who, after witnessing its effects in ten thousand cases, without variation, would ask for proof that it was a good medicine? How would a community of intelligent people, who had witnessed its effects all their lives, regard a man who would come amongst them lecturing, at fifty cents admittance, to prove that it was a miserable humbug? What would be their emotions when he undertook to ridicule it, and to persuade them that it was even dangerous? Think of one who would undertake to prove that the government of the United States is a dangerous caricature of human rights, and ought to be abolished, and yet offer nothing half so good in its place! Would not our wisest and best citizens think of a lunatic's home for him? If he could offer some *amendments* to it he might be heard, for it is not perfect, and does not pretend to be. But when he proposes to abolish it outright, and has nothing better—or even half so good, to put in its place, he is regarded as a madman. How would a virtuous and intelligent people regard a man who would abuse and destroy our civil government, because some of our

high officials have acted very badly? Would they not, with one voice, say, blame the officials, not the government? Even a divine and perfect government, when administered by incompetent or unfaithful officials, must fail of its purpose, if indeed, it does not work evil. The evil comes from the officials, and the remedy is in removing them, and putting competent and faithful men in their places—not in changing or abolishing the laws. Why not apply this to the divine government and its officials and citizens? All these things have been abused, and are capable of being abused, and we need to distinguish the abuse from the things abused.

Now, let us consider a system more beautiful than the tinted rainbow, or the flowers of the garden of paradise; more sweet than the perfection of all earthly harmonies; more curative than all medicines; more majestic than the roar and might of the ocean's waves; more valuable, safe and just than all earthly governments; more to be desired than gold, or the cattle upon a thousand hills—one perfect in all its parts, for all men, for time and for eternity! Can we pause to examine carefully this system?

This system claims for itself, and recommends to all men—"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*." It leaves out not one virtue, nor one grace. It furnishes every possible caution, and warning, and promise. No man has ever discovered one desirable thing that it does not provide and promise to the faithful. Its Founder never made a mistake, and never turned away empty any one, or refused a kindness to the needy. And his system, like himself, perfect in all its parts, makes its adherents "complete in him," and

“thoroughly furnishes them to all good works.” And while there is not a virtue it does not provide, commend and encourage, there is not a vice nor evil it does not condemn, denounce and discourage. Its officials and adherents may go far wrong, as the officials in our American government, and our citizens have often done, but the system here commended condemns all the wrongs of its friends as well as its enemies. It condemns error and wrong *wherever found!* It smiles on truth and virtue in every land and in every age.

Men have made the very shallow mistake of blaming this system with what King David did, and with what Solomon, Samuel, Saul, Jephtha, and others did. These men alone are to be blamed, and this system blames them as much as its mad opposers can blame them. The churches and preachers, and the elders and deacons often do very wrong, as do the members; but not by leave of this system—and not without its condemnation. What a wonderful wrong and injustice men commit, therefore, when they blame the system and its Author for the errors and failures of men who only *profess and pretend* to follow these perfect and just rules! The wrong is in *not following* them. *Justice* requires that complaint shall be made against the *wrong doers!*—not against the right system, any more than against the right doers.

Not only does this system commend and encourage all truth, virtue and justice, and denounce all error, vice and wrong, but it presents *motives* of the very highest and most controlling nature, to encourage the good and discourage the bad. It punishes sin now, and threatens unutterably fearful and eternal punishment in the world to come! Could it possibly do more to restrain vice and error? It rewards every good and virtuous act here,

and promises an eternal and most glorious reward hereafter! May not its author triumphantly ask: "What more could have been done to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" Why blame the vineyard or its Maker for the failures and errors of the keepers? He himself complained of them, and will punish them according to their wrongs and crimes. Does justice require more? Can it be satisfied with less?

Skeptics and ungodly men denounce selfish and wicked preachers, and hypocritical church members; but they are not as severe and ready in their denunciations as this system and its Author. They cannot afford to be, because in denouncing wrongs in others they condemn themselves. These men would not tolerate or endure the putting of their neighbors' sins on themselves. Let them not, then, put the sins of preachers, or others, who claim to be the servants of God, upon the divine system or its Author. And when we have this point clearly in mind, and are constrained to admit the cleanness and perfection of Christianity; that it denounces all error and wrong, enjoins and encourages all truth, justice and virtue, and presents the highest possible motives, inducements and rewards to put forward the good and prevent the bad, may we not most triumphantly claim that infinite wisdom, power and goodness *could do no more?!!!*

And can such a system need external or any other evidence, endorsement or commendation? More readily and rationally might we complain of the air we breathe, the water we drink and the light we enjoy! More plausibly might we require proof that they are blessed realities.

With this understanding, let us examine and exemplify Christianity, as it was exemplified in the lives of the first Christians, and as it is portrayed in the holy Scriptures, believing it will prove *its own moral demonstration*. Men may reject and denounce Bible officials, and perversions of divine teaching, such as Calvinism, Universalism, and a score of other isms, and be justified in so doing. But can they reject and denounce Christianity itself, in its own spotless garments of glory and beauty? If so, then there is no system—can be none, even in the most extravagant and wild fancy, that we will receive and approve—unless, indeed, we love the bad because it is bad, and hate the good because it is good. This, it is presumed, men claiming to be moral and rational creatures, will not readily do or admit.

This is a very broad and bold-putting of the case; but if the reader will candidly examine the following pages, it is believed that he will not again complain of the confidence here expressed, or of the divine system.

CHAPTER II.

IMPORTANCE AND COMPLETENESS OF REVELATION.—We know nothing of God, Spirit, Creation—Of God's will—Our duty, or of a future existence—but by Revelation—and this Revelation so absolutely necessary, claims to be perfect for the unconverted and for the converted—for all classes ; and, by the most rigid trial, proves its claim, and the importance of understanding Revelation.

“No man knoweth the Son but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” Matt. xi: 27.

“And no man knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willet to reveal him.” Luke, x: 22.

This seems to mean that no one knows either the Father or the Son but by revelation. Those who think *nature* teaches God, (See Dr. Paley, etc.,) and that we are not dependent on revelation for the idea of a God, try to construe this language differently, and quote Ps. xix: 1. etc. But David only said, “The heavens declare the *glory* of God”—not God himself. And no candid and just criticism can be made on the quotations here made. They plainly mean that we *are* dependent on the Bible for all we know, or can know about God. This is one way of showing the *importance* of revelation. We can verify this declaration thus :

“And many other signs truly did Jesus, in the presence of his disciples, which are not written in this book.” John xx: 30.

Now, let some of those who do not feel their dependence on revelation tell us about at least *some* of these other signs : What were they ? Where were they given ? And what were the immediate effects of their performance ? No one could answer either one of these ques-

tions, or tell anything about them, if heaven depended on it! We would not know the miracles he did perform if they had not been *written*; and beyond what is written we can know nothing of them.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. ii: 17.

Tell us, then, what is that hidden manna? And what is that new name? Neither is revealed; and no man can answer. But for revelation we would not know there is, or is to be manna or a new name in the future state, and beyond revelation we can know nothing of either.

In Isa. lxii: 2, about 700 B. C., we have a promise of a new name for the people of Christ, *when the Gentiles* should come in. But for some 745 years, *i. e.*, till the disciples were called Christians at Antioch, Acts xi: 26, no man knew what that new name was. Even Isaiah did not know. All people were as to that just as all now are concerning the hidden manna and the new name in the white stone. We shall know in due time. "Secret things belong to the Lord, our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. xxix: 29.

Accordingly, no one can tell, with any certainty, the names of the thieves who were crucified with the Savior, or which one repented. No one can tell the material of which the Savior's garment was made, or how the garment of John the Baptist was made. We know that the former "was woven from the top throughout," and was seamless; and that the latter was of camel's hair;" because we so read. But beyond revelation we know nothing. No spiritist or others who claim revelations,

can tell with assurance, anything that is not in the holy Book of God.

Men have ever been disposed to speculate about *unrevealed* things. What an abnormal curiosity to know things they *cannot* know, and that could do them no possible good if they did know them! Hence we are forbidden to strive about such things. As the boy cannot shoot and bring down the moon with his bow and arrow, and as it could do him no good if he had it here; so it is folly and vanity for us to "seek to be wise above what is written." Had we mastered a moiety of what *is* revealed, we should doubtless be less inclined to seek after unrevealed things.

A little boy asked for a new book.

The father said, "Why, what have you done with the book I gave you? Have you lost it, or torn it up?"

"No, pa."

"Well, why do you want a new one?"

"Well, pa, I have read all the sense out of that one."

He got the new book. And when we have read all the sense out of the Bible, we may venture to ask for another book. Not before.

Where revelation seems imperfect and dark to a candid inquirer, it is pretty safe to conclude that the importance of the matters referred to is not very great. Matters of no importance to us religiously are left out entirely. Matters of small importance are shadowy, or less clear. Matters of the first importance are made clear as the sun. Everything is made plain in proportion to its importance. But this is realized only by honest and earnest seekers for the will of God. And we should remember that *we* are not always proper judges of what is good for us, or of importance to our best interest. When the little girl said, "Father knows best," she

showed her faith in him, and her lack of confidence in herself. This is a great lesson for us all.

If it could be necessary to offer further evidence for the importance of Revelation, we might refer to the deaf and dumb. No class of people are more thoughtful or ready in their discoveries. And yet not one of them has given evidence of having any idea of God, Spirit, or a future life, till they learned it from Revelation. Cases are on record where the brightest of them have shown ruinous sadness at the sight and prospect of death, and how they rejoiced when, from the blessed Bible, they learned about God, the resurrection and the future life.

And at least one experiment has been made of raising a bright boy to manhood where he never heard human speech, or anything about God or Spirit. He was equally and entirely destitute of words and all ideas concerning God and the great matters of Revelation.

THE COMPLETENESS OF REVELATION.

Were we left to *reason* on this subject, and should we consider the character of God and the nature of the case, we would conclude that, a revelation from such a being, to such creatures as we are, would be both true and complete, having everything to make it reliable, adapt-
edness, and all fullness, so as to accomplish all the good for man that could be accomplished by revelation. We have two sources of proof that it is complete, viz :

1. *It claims this perfection for itself.* King David, Ps. xix : 7, when looking forward to the gospel of Christ, says : "The law of the Lord is *perfect*, converting the soul." This must refer to the unconverted—the wicked, who need conversion. It is perfect for them ; perfect to convert them. So Paul says. Rom. i : 16. The gospel

is the "power of God *unto* salvation to every one that believeth." Not *a* power, but *the* power,—not of men, but of God; not to call attention to salvation simply, not part of the way, but *unto all the way to salvation*;—"the power of God *unto* salvation." This is just equal to David's declaration—"perfect, converting the soul."—So, 1 Thes. ii: 13—"Ye received the word of God, * *

* which effectually worketh also in you that believe."

An *effectual* work is a *complete* work, a finished or perfect work.—If one says it works only in the *believer*, let him read Rom. x: 17. "Faith comes by hearing, and hearing by the word of God." Also, John xx: 31—"These are written that you might believe." There is no evidence that any one ever believed without this evidence, or was converted without this power. Not only is this power complete for converting sinners, but it is, so far as we are able to see, the *only* power for this purpose, seeing that, without it, men have not been converted in all the ages since the gospel begun.

Besides the unconverted, we have but one other class, and Revelation is complete for them.

Paul, 2 Tim. iii: 16, 17, says: "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." No one can be more than "thoroughly furnished," and "the man of God" does not desire to be furnished to *any* but "good works." "All scripture given by inspiration of God is profitable."

There is not one redundant word. Revelation has nothing to spare. It has just enough at every point, and on every subject, and not one word too much. On this basis the severest anathema is pronounced against

those who would add to or take from it. Read this, Rev. xxii: 18, 19, thus:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book."

God has a book, or something answering to a book—"the book of life,"—in which the names of the righteous are written. See Ex. xxxii: 33; Ps. lxix: 28; Rev. iii: 5; xiii: 8; xx: 12, 13. And so sacred is this revelation that one whose name is written in God's "book of life," shall have that name *blotted out*, if he dares, impiously, to take from it! One who would presume to add to it—as though it was not complete, shall have the plagues written therein added to him." Is not this a fearful warning to those who claim new revelations, and to those who make human creeds, governments, laws or ordinances for the church!?

II. *We may examine this revelation, and discover if it has any evil thing, or if it lacks any good thing.*

Whatever evils or failures there may have been in its officials and professed friends, the revelation or law of God, contains no evil, unjust, immoral or unwise thing. The claim is as safe on the other hand, that it lacks no good thing. Here the system stands in its own fullness, beauty and strength, absolutely defying all opposition!

If, then, this divine law *claims* perfection for itself, and when we come to examine it candidly we find the claim *true*, we can see no need, or room, or apology, for human legislation in the divine service, or for new revelations. We see, too, why they ceased. When the Infinite Jehovah completed a revelation, so that it can do all that can be accomplished by revelation, he gives no more. More

would be a redundancy, supererogation, which infinite wisdom never does or requires us to do. Let us, therefore, "be content with such things as we have," because (1) we *need* no more; (2) we *can get* no more; (3) and it is *dangerous* to tamper with God's sacred Revelation.

IMPORTANCE OF UNDERSTANDING REVELATION.

Though God's Bible contains "everything necessary to life and godliness," and is perfect in all its parts as a revelation, it is no revelation at all to those who do not *understand* it. A mystery is something not revealed, and though the mystery is taught in the Bible, it is no revelation to those who have it not. And to have it and not *understand* it are much the same. It can be a revelation only *so far as* it is understood.

The *importance of understanding* revelation is, therefore, just equal to the importance of revelation itself.

It would, perhaps, be difficult, to determine why those who *love* the Bible understand so little of it. Still the fact remains. God's perfect revelation is poorly understood, even in Bible countries. Even the divine conditions of remission are not generally understood. Church government is not generally understood. God's plan for doing missionary work is not understood. Some even contend that he has provided no organization or government for the church, and no way to do missionary work. Hence all the party strife about matters which it would seem revelation *should* settle—and, doubtless *would* settle, if it were *understood*.

We cannot say that man is incapable of understanding a plain revelation, since he can understand his fellow man, nor can we say either that God could, and would not, or would and could not give a plain revelation of his will to man. If he is wise enough, good enough,

and able to do this, then he *has* done it. If man can understand his fellow man, he can understand God. And still the fact remains that even those who really *study* the Bible are far from understanding a large part of it, and are honestly doubtful, very generally, whether they rightly comprehend its most vital parts. Some persons, with insufficient faith and great lack of candor, hesitate to admit these things, (though they cannot really deny them) lest the admission aid infidelity. It is always safe to admit that which is manifestly true, whether we can account for it or not.

The following investigation will presume to explain *why* the Bible is not more fully and correctly understood. It has not been read and studied *sufficiently*. It has been read *without rules*, without suitable *heart* preparation, without proper thought, and with minds already occupied by other and different matters, which the holders were not ready to surrender. The correctness of these allegations will appear as the investigation proceeds.

CHAPTER III.

HOW TO STUDY THE BIBLE.—The Bible is subject to rules, like other books—reasons for failures in studying it—Rules; love of truth, pure motives, and rightly dividing it, with exemplifications, dispensations, persons and things; moral, positive and ceremonial laws—other divisions and exemplifications.

This precious Book is as subject to *rules and principles*, general and specific, as any other book. And these rules and principles *must be observed* while studying it, if we would understand and appreciate it.

Persons who take up the book, open it at random, read a chapter, perhaps hastily, and with little thought; and only after about a week or more do about the same thing, making a dozen or more hasty and careless readings in a year, will never understand, or rightly value the Bible. This course would never acquaint them with any science, or with any history. Even the recent and thrilling history of the United States could never be understood that way—nor with fourth of July speeches added,—and especially by an alien or an enemy. The king of Israel was to read the Law of Moses “all the days of his life,” and to “meditate in the law of the Lord, day and night.”

The following rules are given, with brief exemplifications here; other developments and applications may be found further on.

RULES FOR BIBLE STUDY.

RULE FIRST.—*Cherish the love of Truth.*

Paul, 2 Thess. ii: 10, says the enemy came—

“And with all deceivableness of unrighteousness in them that per-

ish; because they received not the love of the truth, that they might be saved."

The last clause "that they might be saved," implies the importance of "*the love of truth*," in order to be saved. It negatives the idea that an *untruthful* way of worshiping God will be a *saving* way. It accords with John iv: 23—that "The true worshipers shall worship the Father in spirit and in truth;"—that is, in the true *spirit* of worship, and *according to truth*. And it agrees with Paul, 2 Tim. ii: 5: "And if a man also strive for mastery, yet is he not crowned except he strive lawfully,"—*i. e.* according to law, or as truth directs. It agrees also with the words of Jesus, John viii: 31, 32: "Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Error has bound us in chains of sin and darkness. God has provided truth to break these chains and make us free; and, so far as we know, he has provided no other means to these ends. Hence, we must receive the truth, the love of truth, and *abide* in the truth, that it may make us free. Every man is in *bondage* in proportion as he is in *error*. And every man is *free* in proportion as he is in the *truth*. All error would give us the days of hell on earth! All truth would give the days of heaven. How we should love the truth!—even as we love the grand results to be accomplished by the truth!—*Pure* truth, unmixed truth!

RULE SECOND.—*We must act from proper motives when we search for truth.*

Jesus said to the selfish Jews, John vi: 26: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." They were following him from wrong motives. These he sought to cor-

rect as a preparation for their learning the saving truth. They were like those of whom Jesus said, John v: 42: "I know you, that ye have not the love of God in you."

If a man destitute of the love of God and the love of truth, searches the Scriptures to pick flaws, find imaginary contradictions, etc., he will not probably learn the truth. Jesus will appear to him "as a root out of dry ground, having no form or comeliness, and when they shall see him, there is no beauty that we should desire him." Whereas, had their hearts been filled with the love of truth, they would have found Jesus "the fairest among ten thousand, and altogether lovely."

The love of truth in the heart makes it the "good ground"—"the honest and good heart,"—of the parable of the sower, Luke viii: 15; Matt. xiii: 23; Mark iv: 20. The same seed sown on the wayside, the stony and thorny ground, brought no fruit to perfection, though it had the same sunshine, showers and breezes. The cause of the failure was entirely in the *condition of the ground*—which means, the heart.

We should, therefore, "examine ourselves," when we approach the Bible, whether we really love the truth, and are prompted by pure motives, as we examine ourselves preparatory to worship and the Lord's supper.

RULE THIRD.—"*Rightly divide the word of Truth.*" 2 Tim. ii: 15.

This rule, like the others, is of absolute importance. To go alternately and indiscriminately to the Old and New Testaments for precepts, laws, ordinances, etc., as many do, is to confuse, discourage; and perhaps deceive ourselves.

The first division to be observed is, that between the Old and New Covenants.

1. The law of Moses was given at Mt. Sinai, about 2,500 years after creation, and 1,500 years before the birth of Christ.

2. It was given to the Jews only—not a Gentile was present, and Moses tells them the covenant was not made with their fathers, the patriarchs. Deut. v: 3; Ex. xx.

3. "It was added to [the patriarchal laws] because of transgressions, till the seed should come to whom the promise was made." Gal. iii: 19.

Thus, it was given at a *special time*, to a *special people*, for a *special reason*, and for a *limited time*;—not at the first; not to all the people; not to last beyond the coming of the promised seed, which seed is Christ." Gal. iii: 16. All this is true of the ten commands and the whole law of Moses. God gave but one law by Moses, and this included the decalogue. The president is sworn into his office *till* March 4th, four years hence. People are married "*till* death"—not longer. *Till* is a little word, but it "boasts of great power." This law was given *till* Christ should come—no longer. Hence,

4. We read that the law (of Moses) was our school-master *to bring us* to Christ, * * * * "but after that faith (*i. e.* the gospel) is come, we are no longer under the school-master." Gal. iii: 24, 25.

5. That Christ, "having *abolished* in his flesh the enmity, *even* the law of commandments *contained* in ordinances, * * * came and preached peace to you who were afar off, (the Gentiles,) and to them that were nigh," (the Jews, etc.) Eph. ii: 15-18.

6. In 2 Cor. iii: 3-15, it is said that the law was "written in tables of stone,"—"written and engraven in stones;" that it "*was to be done away*;" that it "*is done away*;" and that it "*is abolished*." And we know that

this refers to the ten commandments and the two tables of stone, because no other law was ever "written and engraven in stones." The writing of the law in the *plaister* on the *undressed* stones, (Deut. xxvii: 2, 3; Josh. viii: 32.) was not "written and engraven *in* stones. The writing was in the *plaister*, not in the stones. No law of God, save the decalogue, was ever "written and engraven *in stones*."

7. Hence, while on the cross, Jesus said: "It is finished." John xx: 30. And Paul, Col. ii: 14, says: "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

This certainly abolishes, and takes out of the way, the whole law of Moses, including the decalogue. But it does not so certainly abolish the law that *preceded* Moses, the patriarchal law. Nor does it annul holy and just principles. *Principles* can never change or be abolished. Hence, from the death of Christ to the memorable Pentecost, fifty days, the world was not "without law to God." They were just as all were before the giving of the law of Moses, and as all except the Jews were afterwards till the gospel came.

The claim urged by Sabbatarians and Adventists, that it was only the glory of the law that was abolished, is too shallow to require notice. It was the *law* that was abolished, as these references clearly show. They pretend that there were *two* laws—one, the law of God, *i. e.* the ten commands; the other, the law of Moses; and that it was the law of Moses and not the law God that was abolished. But God was just as clearly the author of the latter as the former. Is it not continually said? "The Lord spake unto Moses, saying," etc. The only difference is, God first spoke the decalogue *directly* to

the Jews, and afterwards, at their request, he spoke to them only through Moses and the other prophets. Ex. xx: 19-21; Deut. v. 27, 28; xviii. 16; Gal. iii: 19, 20; Heb. xii: 19. "The law," sometimes called the law of Moses, and sometimes the law of God, was one law, and included the decalogue and all the precepts and ordinances following it.

The world had out-grown the law of Moses, till Peter could say, (Acts xv. 10,) that "neither our fathers nor we were able to bear" its burdens; and Paul, (Gal. v. 1,) refers to Christians being *made free* from this yoke of bondage.

Every where the Sinaiatic covenant is spoken of as one, not two covenants. And it is very clearly stated, not that the Patriarchal was abolished, but that this Mosaic law was added to it. Gal. iii. 19. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made;" "which seed is Christ." Gal. iii. 16.

This Sinaiatic covenant is called "the Old Testament." 2 Cor. iii: 14. In Hebrews viii: 7-13, we read, "In that he said a *new* covenant," (or Testament—for it is from the word rendered testament,) "he hath made the first *old*. Now that which decayeth and waxeth old, is ready to vanish away." Reference is made here to Jeremiah xxxi: 31-34. This prophecy, given B. C. 606, compares the Sinaiatic, which he called the *old* covenant, with the gospel, which he called the *new* covenant—always a unit. This prophecy of Jeremiah is, by Paul, quoted and applied to the new or gospel covenant. Hence we cannot be mistaken as to this. Observe then:

a. The *new* covenant is the *gospel* covenant.

b. The *old* covenant is the *Sinaiatic*, not the Abraham-ic or patriarchal covenant.

c. It is this old, or Sinaiatic covenant that is abolished; not the patriarchal or Abrahamic.

d. The Sinaiatic covenant was an addition to an old law, which old law had been in force upon all nations and peoples for 2,500 years.

e. The Sinaiatic covenant was given to only a part of the people, *one* nation, the Jews, and only for a limited time, till Christ should come. All the other nations were under the law of the fathers, which had been in use since creation, more or less. The Jews, also, were still under it, and were also under the added Sinaiatic law, till it was abolished.

f. But the gospel covenant was not added to anything. It was to be a

NEW COVENANT.

It was to be not only *new*, but *unlike* the old one. Hence, when the Jews sought to bind the traditions of the fathers on the Savior, he gave them to understand, not only that he was "Lord of the Sabbath," but that "no man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish. But they put new wine into new bottles, and both are preserved." Matt. ix: 16, 17. We have, then, a *new* covenant—not an old one patched up. We have a *new* bottle, or wine skin, and *new* wine in it. Nothing belongs to it simply because it is in any of the old laws. Let us note here:

1. This new covenant claims for itself *perfection*, as we have seen.

2. Hence, it must contain all the permanently good things that belonged to the Sinaiatic and patriarchal dis-

pensations, and whatever else the Redeemer desired in it.

3. We must find, therefore, in the gospel, every good principle, and every right thing whether formerly enjoined or not.

4. And when we *examine* the gospel, we find every just principle, and every permanently good law the world ever had incorporated into and made a part of it. Just as, in making a new constitution for a state or government, all the good and appropriate parts of the old are incorporated into the new, and made part of it, and nothing in the old is binding except what is so incorporated and made a part of the new.

5. We find, accordingly, that nine of the ten commands in the Sinaiatic covenant are in the new covenant, the fourth, *i. e.* the Sabbath law, only is left out.

No man can imagine why the Sabbath was not put in the new covenant, unless it was, the King did not want it in. It will not do to say it was so well known and established that it was not necessary to put it in, or name it formally; since the nine that are put into the new covenant were even better known than the law of the Sabbath. And has it not been fully shown that nothing belongs to this new covenant that is not in it? The case stands this way:

The new covenant is a perfect law; no one is to add to or take from it; and hence, whatever is not in it belongs not to it, and has no authority under it.

The fourth command in the decalogue (the Sabbath) is not in the new covenant.

Therefore, the fourth command of the decalogue is no part of the law of Christ, and is not binding on any people.

MORAL, POSITIVE AND CEREMONIAL LAWS.

Moral laws make nothing right. They are given to enforce duties already existing, as speaking the truth, and all acts of mercy, justice, etc.

Positive laws are such as make things right that were not right before; as the sacrifices under the law, rearing the brazen serpent, and whatever we cannot see a reason for without a command; as the law for Christian baptism, etc. Some things may be partly moral and partly positive; that is, we can see *some* reason for parts of them, and none for other parts, as in the Lord's supper. We can see propriety in *memorial* institutions, but not in the particular *manner*, or items in each.

Ceremonial laws are such as are not explained, and may be observed without faith, or piety, or religious profit; they are outward and formal, not of the heart or spirit. They are mere bodily acts.

The gospel has positive ordinances; as the Lord's supper and baptism. And it has every moral principle intensified that belonged to the old covenant, and many that are not in the old at all. But the gospel has *no* laws or ordinances that are merely or especially ceremonial. The Sabbath of the old covenant was largely, if not entirely ceremonial. There never was any ground for the claim that it was especially moral. Those who object to our calling it the Jewish Sabbath, or the Sabbath of the Jews, have not the least foundation for their objection, seeing it was never enjoined on any people till at Mount Sinai, and then only on the Jews, and on them for only a limited time.

And that the true condition may be more clearly and certainly understood, let it be remembered that, in what has been termed the *interregnum*; *i. e.* the time between

the abrogation of the old covenant, and the beginning of the gospel reign, fifty days, the Jews were under the patriarchal laws and principles, as they and all the world were *before* the giving of the law; and all the world, outside of the Jews were from the patriarch to the beginning of the gospel reign. And, as the gospel could not be preached to all the world in a day, all the world, Jews and Gentiles, continued under the same patriarchal laws and principles till the gospel did reach them.

SOME CONCLUSIONS.

I. If we desired to make Jews, we would preach Moses and the Levitical law. The patriarchal law never made a modern Jew. And neither the patriarchal nor Jewish law—nor both of them together—ever made, or ever can make a *Christian*.

II. If we would make *Christians*, we must preach Christ and the law of Christ.

OTHER DIVISIONS.

Besides noting the division between the Old and New Testament, there were three divisions or departments in the Old Testament, viz: 1. The law. 2. The Psalms. 3. The prophets. And there are in the gospel, three departments, viz: 1. The gospels, Matthew, Mark, Luke and John. 2. Acts of Apostles, the only really historic book in the New Economy. 3. The epistles (22) addressed to Christians.

If we would give or strengthen faith, we must go to the prophets and the first division of the New Testament. "These are written that ye might believe."

If we would learn what to do to become Christians, we must go to Acts. There we learn what and how the apostles preached, and what the people did to become Christians.

If we would learn how to *live* Christians we must go to the letters addressed to them.

Then there were the old and young, the male and female, the husband and wife, the parents and children, etc., and we need to rightly divide the word of truth to each. How very rich and important is this rule.

If we find a man who has not heard and believed the gospel, desiring eternal life, as all men do, we will give him the gospel and the testimonies, and tell him to believe on Christ, as Paul told the jailer, Acts xvi: 31.

If we find those who have heard, believed and been cut to the heart, we will, rightly dividing the word of truth, tell them to repent and be baptized, as Peter did, Acts ii: 38.

If we find one who has heard, believed, repented, and confessed Christ, we will tell him to "Arise and be baptized and wash away thy sins," as Ananias told Saul, Acts xxii: 16. We will not go back and tell him to do what he has already done.

If we find one who has heard, believed, repented, confessed Christ and been baptized, and who still realizes that he is not in heaven, we will tell him to "hold fast his begun confidence to the end;" to "give all diligence," and "work out his own salvation with fear and trembling."

If we find an old disciple, trembling on the borders of death, we will tell him "a little longer!" "Be thou faithful unto death." "Now is our salvation nearer than when we believed."

Yet, preachers quote and take to themselves: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God," 2 Cor. v: 20, which Paul rightly applied to himself and his fellow apostles, who were the

only ambassadors the Savior had. He has none now.

So, also, when they desire to prove a special and mysterious call to preach, they quote: "And no man taketh this honor to himself but he that is called of God, as was Aaron." Heb. v: 4.

This was true of Jesus and the high priest—not at all of preachers now. I have asked many, and never yet found one of these preachers who was able to tell how Aaron was called! They do not know that they are not Aarons! They do not know what Aaron's call was, and it might not be uncharitable to conclude that they are about as far from knowing themselves. At least, they very much need to learn "rightly to divide the word of truth."

CHAPTER IV.

THE SPEAKER AND THE PERSON ADDRESSED.—Cause of the address, what was to be accomplished, the circumstances connected with it; exemplifications—The three parables, Luke xv; John iii, conversation with Nicodemus—Applying the rules and explaining the passages—Collect all the testimony—The new birth by this rule—Some of the testimony—Conclusion.

RULE FOURTH.—*Observe who is the author of the passage under consideration.*

Failing to observe this rule, one preacher took his text in the language of the devil, in order to preach the gospel of Christ! That might, in John Smith's style, be called a very *devilish* gospel.

We shall be much better prepared to understand when we see whether it was Job, Abraham, Moses, David, Jesus, Paul, or Nicodemus. Before further application or elucidation of this rule, let us note four others.

RULE FIFTH.—*See who is addressed.*

Observing this would have saved the zealous saloon man from applying to his former customer what Paul said to *Timothy*. It would also save preachers from applying to themselves what was applied to the Savior and the ancient high priests only. "Thou art the man," was well said to David once, but how absurd to apply it to every one now!

RULE SIXTH.—*Find, if possible, what was intended to be accomplished by the passage under consideration.*

Most passages that require careful consideration have, as may be seen, a special object to accomplish. It may be to prevent an error, or to correct one already fallen into. It may be to remove a special difficulty, or to

prompt to particular duties. All of which will soon appear more fully.

RULE SEVENTH.—*Find, if you can, what gave rise to the lesson under consideration.*

This can generally be done by observing the context and circumstances connected with it, and will go far to elucidate the end aimed at, and everything pertaining to it.

RULE EIGHTH.—*Consider, carefully, all the surrounding circumstances.*

This rule includes the time, the place, the persons engaged and their special conditions and positions, and goes far to intensify and amplify the other rules, and the whole lesson; all of which will be exemplified by the following cases:

1. Luke 15 has three parables;—the lost sheep, the lost piece of money, and the prodigal son. All these parables, and especially the last, have been sadly, and often ruinously perverted. These perversions and misapplications need not be noted here. To understand this chapter, it is of the highest importance that we observe the rules here given,—and especially, *what gave rise to it, and what was intended to be accomplished by it.*—See then verses 1, 2. All the Pharisees and publicans surround the Savior, and unite in what *they* regarded as a very grave charge against him, viz: “This man receiveth sinners, and eateth with them.” This is the *cause* of the three parables. Jesus is the speaker. The Pharisees and scribes are the persons addressed. The end to be accomplished is the answer and exposure of their complaint. The character and condition of the complainers should be observed. They are abundantly apparent.—*They would not associate with sinners*,—especially they would not *eat* with them; and they would judge, or

measure Jesus by themselves. Hence, he does not tell them, as he did some others, that he had come "to seek and to save the lost." They were not prepared to appreciate this. It would have had no weight with them. He considered their peculiar condition, and defended himself by exposing *their inconsistency*. They knew what it was to be *shepherds*, and that when a sheep went astray, they would go in search of it "*till they found it*." They would not cease; and when they found it, they rejoiced. Some of his complainers were, no doubt, women—at least, they all knew that when a woman lost a piece of money, she dropped everything, searched for it, and rejoiced when she found it. This struck them squarely in the face. Some of them were fathers, and all of them knew of prodigal sons; how gladly the prodigal was received when he returned, and how they all scorned one, like the elder brother, who was not willing to receive him, and join in the rejoicing. How overwhelmingly they must have felt this! Thus, Jesus would make them see and feel, that in complaining of him they were condemning themselves—the fathers, the shepherds, the women,—and all who had lived before them!

All the parables of the Great Teacher are founded on matters of fact, and serve, in the same way, to illustrate important truths and principles, as will appear, when we reach the consideration of parables.

2. As a further exemplification of these rules, see John iii—the conversation between our Savior and Nicodemus. Perhaps no passage has presented more difficulties, or offered grounds for more controversies. Now, by observing these rules, it will appear that, with only a few exceptions, no passage is more plain and clear.—Observe: Jesus is the teacher, and Nicodemus is the inquirer and learner. Think of the quiet night scene, and

carefully consider, 1, the character and condition of Nicodemus; 2, what gave rise to this interview; and 3, what was the Savior's object.

There were two kinds of natural men. One was the man who would receive nothing he could not account for on natural principles. The other was the man who was under the dominion of his carnal nature. Nicodemus was a natural man in both senses. This appears in the facts narrated. He shows himself to be a *psukikos*, an animal man, (in contrast with a *pneumatikos*, a spiritual man, 1 Cor. ii: 18.) And it appears from his own lips that he would believe nothing he could not reconcile with natural law, and account for on natural principles. Hence (v. 4,) he said, "how can a man be born when he is old? Can he enter his mother's womb a second time and be born?" On common principles he could not believe or understand this, and his carnal and unsubdued nature spurned the idea. He had no just conception of a spiritual birth, of a spiritual kingdom, or of the true and living God.

To understand why John narrated this conversation, and the other writers did not, remember that John was writing mainly, or largely, for a people who had not a correct conception of the character of the true God. They did not understand or believe that *any* God knew the secret intents and purposes of the heart"—that "there is not a word in my tongue, but lo! Thou knowest it altogether;" and John desired to impress his readers with this trait in the divine character. Hence, looking to the closing part of the preceding chapter—which should never have been separated from this third chapter as it is, we read:

"Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw

the miracles which he did. But Jesus did not commit himself to them, because he knew all men, and needed not that any should testify of man; for he knew what was in man."

"*He knew all men;*" "*knew what was in man.*" Here is the affirmation, which John would impress. Nicodemus was not a believer in such a God; or, at least, he did not understand or believe this, and his was a typical case. If it were reached, others like it would be reached. Hence, we have the narrative. Leaving out the chapter mark, for the present, see Nicodemus in a night interview with the Savior; and hear him say—"We know you are a teacher sent from God; for no man can do the miracles that thou doest, except God be with him." This reads well, and would indicate *to us* that he was ready to be taught. But Jesus knew his heart; knew that he was a *natural* man, and not ready to receive anything he could not account for on natural principles; and to bring him out before his own eyes, Jesus said: "Except a man be born again, or from above, he cannot see the kingdom of God." This brought him out; at once he replied—"How can these things be? How can a man be born when he is old," etc. Then Jesus partially explained (v. 5,) by telling him he must be born of water and spirit. This was equal to saying, "It is not a *natural* birth." It is "a birth of water and the spirit." Then he added: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Then he tells him he should not wonder at this, and further, to aid him to understand the lesson to be taught—that God is Spirit; that all these things are spiritual—not natural—that God does know all that is in man; and to make Nicodemus willing to yield his naturalism, and take revelation, he gives him a case *in nature* which, on natural prin-

ciples, he could no more understand than he could understand the new birth, though *with* revelation it was sufficiently plain—he gives him v. 8, which I will, for the present, paraphrase thus :

“Nicodemus the spirit, breathes where he pleases, and you, Nicodemus, hear his voice, or the report of him, through the prophets ; but you, on your natural principles, cannot tell whence it comes or whither it goes. So it is as to every one that is born of the Spirit, with you, Nicodemus, on your natural principles.”

That is, you must abandon your naturalism, and learn the true character of God and his worship. This had the desired effect, and Nicodemus was afterwards numbered with the disciples. John vii : 50 ; xix : 39. Everything, to Nicodemus, depended on lifting him off of that hitch, and putting him on the correct road. We have not many Nicodemuses among us now. The common mistake is, applying to people a passage precisely suited to Nicodemus, but not suited to us, or the masses about us. True, we must all be born again ; and there are other particulars of likeness ; but to apply this scripture to those who are not natural men, and not troubled with naturalism, is to *mis*-apply it, and create confusion. No man understands this chapter without observing the character and condition of the party to whom it was applied at first, what gave rise to it, and what was intended to be accomplished by it. To apply it indiscriminately is ruinous.

Though we are not Nicodemuses, we would like to understand this passage, at least so far as to get rid of the difficulties a misconstruction of it has encumbered us with. Hence, note :

1. The Greek *pneuma* here rendered *wind*, in the common version, is found 384 times, and is no where else

rendered *wind*. It means *spirit*; and instead of there being something in this context to *require* a change, the context *forbids* rendering it *wind*, even if it were its ordinary meaning, by the fact that *will power*, is attributed to it. "Breathes where it, or rather he, *wills*," ascribes to the thing here meant will-power, a quality that does not belong to wind.

2. "So is every one born of the spirit"—with you, on your natural principles—not otherwise. So soon as you abandon your naturalism, and receive revelation, you can understand the new birth, where the spirit comes from, and where it goes to; where the wind comes from, and where it goes to, etc. Only by revelation can you account for the spirit's voice, or breathing; and only by revelation can you understand the new birth.

"He bringeth the *wind* out of his treasure." Ps. cxxxv: 7.

"Who hath gathered the *wind* in his fists." Prov. xxx: 4.

"Whose spirit comes from thee." Job xxvi: 14.

"If he gather to *him* his spirit," etc. Job xxxiv: 14.

"The spirit of man that goeth upward." Ec. iii: 21.

"The spirit shall return to God who gave it. Ec. xii: 7.

So we can understand the new birth by gathering up the divine teachings, as will appear under another rule.

RULE NINTH.—*Collect all the divine testimonies on the matter under consideration; find just what each clearly means; claim all that, and no more.*

A very little thought will enable any one to see that there is, in a perfect book like the Bible, no redundancy of evidence on any subject. So, when we have it all before us, we have none too much, in order to an intelligent and safe conclusion. Nor can we possibly do better than to get the true meaning of each testimony,

claim all this, and no more. The rules here given will aid materially in this. Why should we leave out anything? Why should we pervert any testimony, or seek to get more out of it than there is in it? If, when we have taken this course, the subject is still nebulous, or not as plain as we would desire, we may safely conclude that it was not intended we should fully understand it; and we must content ourselves with what we have, till the veil is rent again, or another revelation is given. We should not speculate, or draw conclusions not clearly warranted by the testimony.

But let us be sure that we do get all the testimony in our reach, and that we understand the true import of each item. Failing here, and assuming a position, or coming to a conclusion from only a part of the testimony—and that, perhaps, not well understood, is the common and fruitful source of error and evil. No one has a right to an opinion, or judgment *without* the testimony, or *beyond* the testimony, any more than *against* the testimony.

A Presbyterian D.D., in Perryville, Ky., almost fifty years ago, took for his text John iii: 3. From that passage—and *without understanding it*,—he evolved, or gave out his entire theory of the new birth. Now, an examination of that verse will satisfy any candid inquirer that it proves *only one thing*, viz. the *importance* of the new birth. It does prove this. "Except a man be born again he cannot see God." This is indisputable. But it says nothing at all about what the new birth is, or how it is brought about. For all information as to these we are entirely dependent on *other testimonials*. If they do not make these clear, then they cannot be clearly understood. Let us see, in exemplification of our ninth rule. We may not exhaust the testimony, in this case,

for lack of space, and, consequently, may not make the subject so clear,, but we will better understand the *rule* and the subject under consideration.

Job v : 7. "A man is born to trouble."

Job xiv : 1. "Man that is born of a woman," etc.
Also, xv : 25, xiv : 4.

Mat. xi : 11. "Among them born of women," etc.

Ps. lxxxvii : 4. "This man was born there."

Isa. ix : 6. "Unto us a child is born."

Isa. lxvi : 8. "Shall a nation be born at once?"

John i : 13. "Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John iii : 3. "Born again."

John iii : 5. "Born of water and Spirit."

John iii : 6. "Born of the flesh."

John iii : 8. "So is every one that is born of the spirit."

1 John iv : 7. "Every one that is born (begotten) of God overcometh the world."

1 John v : 1. "Whosoever believeth that Jesus is the Christ is born (begotten) of God."

1 John v : 4. "For whosoever is born (begotten) of God overcometh the world."

1 John v : 18. "Whosoever is born (begotten) of God sinneth not; but he that is begotten (born) of God keepeth himself," etc.

1 Peter i : 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God," etc.

1 John iii : 9. "Whosoever is born (begotten) of God sinneth not."

James i : 18. "Of his own will begat he us with the word of truth," etc.

1 Cor. xv : 8. "Born out of due time."

1 Pet. ii : 2. "As newborn babes, desire," etc.

Job iii: 3. "Let the day perish wherein I was born."

Prov. xvii: 17 "A brother is born for adversity."

Ecc. iii: 2. "A time to be born."

See *begotten*, in the common version, where we have the same word here rendered born (as in the places noted by parenthesis.) Ps. ii: 7; Acts xiii: 33; Heb. i: 5; v: 5. 1 Peter i: 3; Job xxxvii: 28; 1 Cor. iv: 15; Phil. 10.

SUM OF THE TESTIMONY.

1. The *importance* of the new birth.
 2. We are born of *women*.
 3. The *place* of birth.
 4. Children are born *to us*.
 5. *Nations* may be born,—at least figuratively.
 6. We are born of the *will* of man, and of the flesh.
 7. We are to be born *again*, or a second time.
 8. We are born of water and the Spirit.
 9. We are born, or begotten of God.
 10. Those born, or begotten of God do not sin; *i. e.*—God does not beget, or prompt us to sin. Those who sin are begotten or prompted by another power.
 11. We are born or begotten by the word of truth, the *seed* of the kingdom. And if this seed shall remain in us, and continue to control us, we cannot sin: *i. e.*.. *it* will not prompt us to sin.
 12. There is a *due* time for birth.
 13. When born again we are as new born babes.
 14. Being born again, we are to love as brethren.
- A birth is a *bringing forth*. But before this there is what is called *begetting*; the birth includes the begetting, and follows it as a consequence, in the natural order. Begetting is enlivening, making alive, quickening. That which is not alive before birth will not be afterwards. Birth does not give life. It only enables us to

enjoy life. In nature—after the flesh—substances are sometimes born dead. Why not in the spiritual world? —At least dead to spiritual devotion. Paul (Eph. ii: 2,) tells us of the “prince of the power of the air, the spirit that now worketh in the children of disobedience. To two great moving powers all our acts are traceable. These are this evil spirit, ever working in the children of disobedience, and the Spirit of God, which works through the gospel. Two young men, near Stanford, Kentucky, wrongly taught, and begotten, or prompted by the evil spirit, went down into the water, and mutually baptized each other. Here was a birth of water—and of spirit, —*the evil spirit!* And those born were dead to spirituality—dead in sin; *i. e.* by, or on account of sin; but nevertheless, *born* of water and of the evil spirit which prompted and caused the solemn mockery. Not long after this, in less than one year, a thousand persons, in the same community, and some of them in the same stream of water, were born of water and of *God's* Spirit. They heard the blessed gospel, believed and were quickened, or begotten and prompted by it—“the word of God, the seed of the kingdom.” Hence it is said we are born, or begotten of or by the word. 1 Cor. iv: 15. Paul says: “For in Jesus Christ I have begotten (born) you through the gospel.” “Born or begotten again by the word of God.” 1 Peter i: 23. The part in the new birth which God's Spirit does is to beget persons through, or by the gospel. See hundreds of people lining the water's edge; hear a song of earnest praise to God, a devout and fervent prayer, and some words of admonition, teaching and exhortation; and then see persons walk solemnly down into the water, to a suitable depth, hear the calling of the sacred names of the Father, the Son and the Holy Spirit, and then see the body of the

newly quickened soul buried beneath the yielding water, and raised up again! And can any one say this is not a birth of water? Witness the unutterable joy—so far as mortal eye can see, or human intellect understand it; can any one say it is not of or by the Divine Spirit? Here, then, is the birth of the water and Spirit. Even a Nicodemus can understand it.

Dr. Wall, himself a pedo-Baptist, and the author of the most elaborate and learned history of pedo-baptism ever written, says he examined all the writings of the fathers for the first four hundred years, and there is not any one of them that does not understand that John iii: 5—"born of water and Spirit"—refers to baptism, which he says was immersion. And he adds: "If it be not so understood, it would be difficult to tell how one can be born of water any more than born of wood."

In collecting the testimonies on any given subject, we are not to confine ourselves to passages containing the *principal word* in the subject; as born, faith, repentance, election, the resurrection, etc. Many other testimonies bear on the subject and sometimes more forcibly.

THE EFFECT *of the new birth identifies it with baptism.*

The *effect* of the new birth is to bring persons into the Divine family, and give them equal rights and privileges with the other children; to make them "heirs of God, and joint heirs with Christ." Without it they *cannot enter*.

The *effect* of baptism is to bring persons into Christ. "So many of you as have been baptized into Christ have put on Christ." Gal. iii: 27.

Therefore the new birth—of water and Spirit—is equal to baptism, at least in its effects, or results. Things equal to each other are equal to the same.

Unless there are *two* ways of getting into Christ, and

so becoming heirs of God, they must be the same for *all* practical purposes.

But there is only *one* way of getting into Christ and becoming heirs of God. Does not Jesus say: "Except a man be born of water and of the Spirit he *cannot enter* into the kingdom of God?" John iii: 5. Man here is *generic* and includes all men. "*He cannot enter*" limits his entrance to this way, and is equal to saying there is no other way by which he can enter the kingdom of God.

Yet we are *baptized* into Christ, the king. It would be absurd to talk of being in the king and not in the king-*dom*, which means the reign of Christ. It rather means into the very head and center of the kingdom.

And therefore Christian immersion is the consummation of the new birth. We must, however, keep always in mind the difference between being begotten, or quickened, by faith in the word of truth, and the new birth, or baptism.

The promises to those born again and to those baptized are the same; and in this way also, identify them.

Is it not said "ye shall be heirs of God;" "ye shall inherit all things;" and "I will be your God and ye shall be my son?" And do we not read in the great commission—"he that believeth and is baptized shall be saved?"—"shall be saved" is equivalent to being heirs of God, etc. All God's children are saved; all are heirs.

And therefore the new birth, and baptism, as the consummation of the birth of water and Spirit are the same. And so all the ancient fathers taught, without exception.

Jesus spoke to Nicodemus of the new birth in a parable. "Without a parable spake he not unto them."

Mark iv: 34. But Jesus told his disciples that "the time would come when he would speak no more to them in parables, but would show them plainly of the Father." See John xvi: 25. That time came, as the history of facts proves, when the apostles first began to preach the gospel of Christ. Otherwise, when the penitents, on the memorable Pentecost, asked what they should do, Peter should, and would have answered: "You must be born again—born of water and the Spirit." But because the time for the change in the Divine manner of teaching had come, and Peter knew very well that they would at once inquire what he meant by being born again, he just gave them the *literal* of the figure, saying, "Repent and be baptized," etc. So afterwards they never told people to be born again—never used the figurative style in such cases, but told the inquirers plainly—without a figure.

And therefore, the new birth, and Christian baptism, as the literal of the figure, are the same.

We shall have other exemplifications of this rule in the investigation of various subjects. It would be easy to show how readily we come to wrong conclusions, when we have only part of the testimony, while the whole testimony makes the case perfectly clear, and the conclusions safe beyond question.

CHAPTER V.

DOUBTFUL PASSAGES.—Tenth Rule—doubtful Scriptures and exemplifications of Judging;—of women speaking or being silent in the church—Scriptural rights and duties of women, according to these rules; Paul justified, the Scriptures harmonized, and good order preserved.

TENTH RULE.—Doubtful passages, which are capable of more than one construction, must be so construed as to harmonize with those which are positive, and can have but one meaning.

EXEMPLIFICATIONS.

1. Matt. vii: 1 says: "Judge not, that ye be not judged."

Luke vi. 37: ; "Judge not, and ye shall not be judged."

Rom. ii. 1: "Therefore thou art inexcusable, O man, whosoever thou art, that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Rom. xiv. 4: "Who art thou that judgest another man's servant? To his own master he standeth or falleth," etc.

These, and some other passages, are understood by many to forbid our judging others in any way. And they are often so quoted and applied. But we are, in other passages, *required* to judge, and are told how to do it.

Luke vii. 43: Jesus gave Simon a case to decide, and when the judgment was announced, he said, with evident approval: "Thou hast rightly judged."

John vii. 24: "Judge not according to outward appearance, but judge righteous judgment."

Isa. i. 17: "Judge the fatherless."

Matt. vii. 16-20: "Ye shall know them by their fruits." "Wherefore by their fruits ye shall know them."

1 Cor. xiv. 29: "Let the prophets speak two or three, and let the other judge."

These clearly make it a duty to judge. Do these Scriptures contradict each other? So say the opposers of the Bible. How shall we reconcile them? Can we understand them? Let us see.

The terms "judge" and "judgment" have several meanings, as most words have, and in the Scriptures particularly, to judge is frequently to condemn. Hence the Savior said: "With what judgment ye judge, ye shall be judged." "The measure you mete shall be measured to you again." "Judge not that you be not judged," is equal to saying condemn not—*i. e.*, do not willingly, readily, or hastily condemn. This is the sense in which we shall not judge. And this does not in the least conflict with the command to judge righteously. That we must judge is clear. It is even imperative. "The saints shall judge the world. And if the world shall be judged by you, are you unworthy to judge the smallest matters? * * * Is it so that there is not a wise man among you? No not one who shall be able to judge between his brethren?" "Ye shall judge angels" (1 Cor. vi: 2-5). We must, therefore, so construe the doubtful passages that they will harmonize with those positive ones, which can have but one meaning. Otherwise they will conflict.

2. WOMAN'S WORK IN THE CHURCH.—Paul, in 1 Cor. xiv: 34, 35, says: "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask

their husbands at home; for it is a shame for women to speak in the church."

And in 1 Tim. ii: 11-14, he says: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

If we would understand these Scriptures we must observe the undisputed fact that the Greeks and the Romans, to that time, held woman in the most abject servitude, with only a few exceptions. The Jewish system had somewhat redeemed her from this bondage, and it was clearly prophesied that, in the Christian dispensation, she should be further redeemed and elevated. See Dr. A. Clarke's testimonies on these passages, and 1 Cor. xi: 1-5. Some of the women thus newly enfranchised made too much of their liberties in Christ, and Paul sets them down. Dr. A. Clarke says that, previously: "Women were not permitted to teach in the assemblies, or even to ask questions," etc. It is evident from the context that the apostle refers here to asking questions, and what we call dictating, in the assemblies. It was permitted to any man to ask questions, to object, alternate, attempt to refute, etc., in the synagogue; but this liberty was not allowed to any woman." "It is evident that it was the disorderly and disobedient that the apostle had in view." "The Jews would not allow a woman to read in the synagogue, though a servant or a child had this permission." "The apostle refers to irregular conduct; such conduct as proved that they were not under obedience." "Whatever may be the meaning of praying and prophesying, in respect to man, they have precisely the same meaning in respect to woman. So

that some women, at least, as well as some men, might speak to others to edification, and exhortation, and comfort." See Joel ii: 28; Acts ii: 16.

Instead of "silence" we may read "quiet," as in the R. V. and others; *i. e.*, not boisterous, disorderly, or dictatorial. And if we supply the ellipsis and read, "not permitted unto them to speak" in a disorderly manner, as some were evidently doing, we get the true idea of Paul. And we may paraphrase 1 Tim. ii: 11: "Let the women learn in quietness with all subjection. But I suffer not a woman to teach, or, in other words, to usurp authority over the man; but to be quiet, not necessarily silent. That is, she must not so teach as to usurp authority over the man. It is a shame for her to speak in that style. [This is not a quotation. It is so paraphrasing the passage as to more fully set forth Paul's idea according to all the facts in the case.]

We know that, under the typical dispensation, woman prophesied, judged Israel, and led an army. See Judges 4th and 5th chapters, Deborah's song of triumph after the battle. Also Huldah, 2 Kings xxii: 14; Miriam, Ex. xv: 20; Anna, Luke ii: 36; Philip's four virgin daughters "which did prophesy." Acts xxi: 8, 9. See also Joel ii: 28—"Your sons and your daughters shall prophesy," which is quoted by Peter on Pentecost, Acts ii: 17, 18, etc. In Acts xviii: 26, we read that Aquila and Priscilla "took unto them" the eloquent Apollos and "expounded unto him the way of the Lord more perfectly." Here the wife has as much credit for teaching the teacher, Apollos, as the husband has. Paul, Heb. x: 24, 25, admonishes all the Hebrew Christians to "provoke one another to love and to good works;" to "exhort one another," etc. This admonition is as much and as clearly to the sisters as to the brethren. In Heb. iii: 13

we have the same command—not to any class, but to the whole mass. In Eph. v: 19, the saints, without distinction, are taught to speak to each other in psalms, hymns, and spiritual songs, and so “make melody in their hearts.” In Col. iii: 16 Paul says: “Teaching and admonishing one another in psalms and hymns and spiritual songs,” etc. Here the sisters certainly were to take part—all to prophesy, all to exhort. How natural that we should think here of Paul’s declaration that in Christ there is “neither Jew nor Greek, male nor female, but all are one in Christ.”

These are positive and clear. The women were indiscriminately inspired, prophesied, exhorted, sang, and prayed as certainly as the men. 1 Cor. xi: 17 corrects the manner of the women’s praying in the assembly. They did it with their heads uncovered. They were, sometimes, not careful to have either long hair or the long veil that Ruth carried home barley in, and that Rebecca put on when she was about to meet Isaac; and some persons complained of this as an innovation. Paul says, verse 5: “Every woman that prayeth or prophesieeth with her head uncovered dishonorereth her head,” *i. e.*, her husband. Then, verse 13, says: “Judge in yourselves: is it comely that a woman pray unto God uncovered?” *i. e.*, without a veil. Some persons now say it is uncomely for her to pray at all, covered or uncovered; but this seems to have been settled then. No one objected to her praying in the assembly of the saints. The only objection was to her doing so uncovered. Paul, like his Master, was accustomed to correct errors in his brethren, and had it been an error for women to pray in the assembly he would have said so, for the same reason that he corrects the only error complained of—her praying uncovered. And verse 16 says: “If any man

seem to be contentious we have no such custom neither the churches of God." The idea seems to be: Let them pray anyhow, even with their heads uncovered; but it is more respectful for them to wear a veil—at least long hair, and not expose themselves to the charge of trying to usurp the place of men, or of being bad women. But the right of women to pray in the assembly was not questioned. Nothing but the *manner* of doing so was questioned, and as this was not a material error, Paul would not very earnestly urge its correction. Had it been wrong for women to pray in the assembly, Paul would have settled the case by saying so; as he does concerning their manner of observing the Lord's Supper, in the after part of this chapter, and as he does as to their manner of settling difficulties in the sixth chapter. "Now, therefore, there is utterly a fault among you," etc. But Paul does not say there is "utterly a fault" in that the women prayed even uncovered; nor does he once intimate that there was any wrong in their praying in the assembly! In fact, no one had so claimed or charged to that time.

In Titus ii: 3 Paul says the aged women should be "good teachers," not simply "teachers of good things," as the common version has it, but "*good* teachers," or instructors—that they may "teach the young women to be husband-lovers, children-lovers," etc. And this is not necessarily confined to private teaching, as some suppose. The ancient manner was much like our best Bible-classes or Bible-readings in the church, where all take part. And for young women, especially, they are the very best teachers. They are, indeed, now the best scientific and literary teachers often. What an outrage, then, to say they shall not be permitted to do that which Providence has so bountifully qualified them to do!

What a robbery of the church to say they shall not teach! etc. What a wrong to them, when their hearts are overflowing with a desire to do good! And what an opportunity it gives to the enemy to say they shall not use the capacity God has given them! How inconsistent it would be!

Let us sum up the leading things that women have certainly done with the Divine approval:

1. Under the typical dispensation, if not as a rule, still they judged Israel, led an army, and prophesied. And it may be stated here that prophesying always involves the idea of teaching. Miraculous prophesying teaches as to the future. This is its peculiarity. But all prophesying was teaching—of the past, the present, or the future.

2. The old prophet said God would cause his “hand-maids,” as well as his “men-servants,” to prophesy under the Christian dispensation.

3. We see this prophecy fulfilled in the case of the four virgin daughters of Philip. And there is no clear evidence that they were miraculously qualified. To say they were is a bare assumption. There is nothing said as to this. But they did prophesy—which means teaching. Nor is there a word said of their teaching privately or at home.

4. It is not possible for us to mistake as to their singing, and so teaching—and that publicly,—or as to their exhorting, and praying. There is just as much evidence that the women did these things as there is that the men did them—in the assembly and in private. For all were commanded to do them, not any special class.

5. Tenthousand facts demonstrate that they are often as capable of doing these things as are the men. Hence the robbery of them and the church to say they shall

not, and the advantage given to the enemy to complain of the inconsistency of the Scriptures. If this were the teaching of the New Testament no man could defend it against the charge of infidels that it is inconsistent and unjust to woman!

The difficulty is in the wrong construction of the Scriptures first quoted from Paul to the Corinthians and to Timothy at Ephesus. One thing is certain, viz., if Paul meant to deny the women these rights, he contradicted himself and other teachers, both in the Old and New Testaments. For these teachings will bear no other construction. Here, then, we need our rule. Either these two Scriptures contradict all the rest, or we must construe them so as to harmonize with the rest. If we cannot harmonize them, then the contradiction remains. Let us see.

Observing the other rules given, let us remember that there was great disorder both at Corinth and at Ephesus at that time. Many were speaking at once; getting up and interrupting the speaker, no doubt rudely. And especially would women interrupt their husbands, taking greater liberty with them. And Paul would correct all disorder. Hence, with these facts before him, he said: "I suffer not a woman to teach, or usurp authority over the man," [the Greek is *or* or *nor*.] The thing Paul would not suffer was her "usurping authority over the man." This is all. And he gives the reasons. Adam was first formed, and the woman was first in the transgression. The first time she usurped the ruling power she erred, bringing sin into the world with all our woes. Hence she ought to be modest as to this. If she would learn anything "let her ask her husband at home." This shows that he had a special case before him. All did not have husbands. "It is a shame for women to speak

in the church," *i. e.*, as they were doing, not otherwise. It is always a shame to be in disorder, and for a woman to usurp authority over the man. This is all that Paul had before him, and all he forbids. In the same connection, (1 Cor. xiv : 31,) he says: "Ye may all speak one at a time, that all may learn, and all may be edified." But you shall not speak disorderly. And in verse 26 he says: "What is it, then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, [*i. e.*, teaching,] hath an interpretation," etc. Note, the first is a question; the second are facts—"every one of you hath," etc. Does not this include the women? And this was "when you come together" in the assembly. "Every one" thought of it before, and went prepared with something to edify the meeting. These two verses, 26 and 31, in the same passage, and just preceding the supposed inhibition to women, certainly show that "every one" was at liberty to take part in the meetings, and were expected to do so, if they would proceed "decently and in order." Surely Paul did not contradict himself right in the same passage! The woman shall not so teach as to "usurp authority over the man," and no one, man or woman, should so proceed as to be in disorder. There is no other prohibition here, and the latter is as applicable to the men as to the women.

Paul nowhere makes another limit or prohibition for women as compared with men. The men have no more right to be disorderly than the women have. The single prohibition peculiar to women in these two passages is, that they shall "not usurp authority over the men." "It is a shame for them to speak" so as to do this. And this leaves them free to do all the things we have seen they did do. Therefore, there is no conflict.

That women should not be rulers in the church ap-

pears in this inhibition. They are not to rule the men. And they are nowhere appointed to do so. Not all men are rulers. Only seniors, who have certain very marked qualifications, can be rulers. The preachers were not rulers as preachers, or because they were preachers. Being a preacher never gave any one ruling authority. As a class they, like the women, have shown great incapacity for ruling, though they do claim much, and may sometimes lord it over God's heritage.

There is, in the two passages under consideration, nothing to hinder women from being preachers! Look closely, and see. Yet we conclude, with great confidence, that they should not be preachers because they were not in the days of the apostles. This is a sufficient prohibition. Hence, while a woman may perhaps make a talk on special occasions, may be a missionary aid, may teach in any orderly and becoming way, etc., she cannot be what we usually call a preacher or an evangelist, pastor or ruler in the church, so long as we follow the apostolic and ancient examples, as we are commanded to do. They were not pastors, or preachers, or rulers then, and therefore cannot be now. Phœbe was a servant of the church in Cenchrea, Rom. xvi: 1. The word here rendered *servant* is *diakonon*, the word for *deacon*; and some think she was a church officer, an official deacon. But this word is often used with no reference to office; and hence it is not at all certain that she was any more a servant than other faithful sisters. Paul was a servant, or deacon, of all the churches; and yet he never held the office of deacon or bishop in any church or congregation. There would be no inconsistency, however, in a woman being an official deacon, or servant. For deacons were not rulers. They neither usurped nor exercised authority over any one. They *served*.

This investigation covers all the ground in these passages, 1 Cor. xiv: 34, 35; 1 Tim. ii: 11-14; 1 Cor. xi: 1-3, which are the only ones construed to forbid women's praying, singing, teaching, (in some way) exhorting, etc., in the assembly. They are to be in subjection. As a rule, man is head naturally, and must be so religiously. There is the most abundant room for the best activity of women without their "usurping authority over the men." Let us not put on her a restriction the divine law does not authorize. This leaves Paul in harmony with himself, and with all the divine record; relieves us of all difficulty, and encourages women as the true and divinely appointed helpers of men. They are better singers, better teachers often, warmer in their devotions, more heroic in suffering, more "patient in tribulation," and on the whole, do more very generally, for the church. They are more persevering and more prompt: "Last at the cross and first at the sepulcher." They have angelic capacities, and are the best representatives of true Christianity. And to restrict them beyond what Paul put on them is an outrage and a shame! A cruel wrong to them, and a ruinous robbery of the church. Still, they are not to be rulers of men, in the family or in the church, and they are not to be preachers; but any thing else. Call on them, and they will show the wisdom of God in their rich endowments for usefulness, for being happy and making others happy. "Let all things be done decently and in order," and to edifying. Let us all "strive together;" be "workers together," "bearing one another's burdens." The women will often bear as many and as grievous burdens as the men.

To make *preachers* of them is a wrong almost equal to refusing them the right to do what they certainly did in the first churches. Let each one stand in his lot, do his

and her part, and not the work of others. Then will the church "make increase of the body to the edifying of itself in love." Souls will be saved and God will be honored.

One of our strongest men, and one of my best special friends, after examining this, suggests my revising it, and adds: "I would not say that women may teach in the church." This reaches a tender place. I would really like to gratify this brother, and all who, with him, take Paul's prohibition to be entire, and do not, as I think, consider the circumstances and the special object before Paul, and who, without designing it, put Paul in conflict with himself. Has it not been fully shown that Paul recognized the right of the sisters to pray in the assembly, having their heads covered? Has it not been shown that Paul would have the sisters to sing, exhort and teach (prophesying and singing) in the church, of course in an orderly and becoming way? Did not Paul say you (Corinthians) may all prophesy, one at a time, and that every one had a teaching, etc.? 1 Cor. xiv: 26-31. Now, if I construe Paul, in another place, to mean that they shall not speak *at all*, am I not putting him in conflict with himself?—and needlessly; for I can construe him so as to be consistent.

I would be glad to agree, also, with those who would have a woman for president, preacher and pastor. But it is impossible to agree with both classes. In fact, I cannot agree with *either* without *disagreeing* with Paul, and bringing him in conflict with himself. Has it not been fully shown that women are not to be rulers in the family or in the church? Now, if I allow that she may, by Paul's authority, preach and rule over men, and over the whole church, as scriptural pastors do, am

I not *misconstruing* Paul as to bring him in deadly conflict with himself?

Hence, I am constrained to fall back on my original purpose, to agree only with harmonious scriptures, if I must disagree with myself and all around me.

No man should hold a theory which he cannot reconcile to all parts of the Bible; a theory with which any part of the New Testament conflicts. And the doubtful passages *must* be so construed as to harmonize with the positive, which can have but one meaning. Otherwise we would have numerous irreconcilable conflicts. Let the Bible stand if all men's views and preferences fail.

CHAPTER VI.

MEANING OF WORDS, SENTENCES AND PARAGRAPHS.—Analysis of words, sentences and paragraphs—exemplifications; sermons on the wrong pronounciation and meaning of words; Titus iii: 5; Rom. viii: 9; religion; convert and conversion—the four items in conversion; meaning of life and death—the prodigal son dead and alive—Christians both dead and alive—present life and death; eternal life and death; sanctification—its meaning in the Bible exemplified by many cases.

ELEVENTH RULE.—*Consider the meaning of each word, sentence and paragraph.*

EXEMPLIFICATIONS.

This is so manifestly important that it should not need exemplification. For, if we do not understand the several parts, how can we understand the whole? Many instances might be given where men have given ludicrous expositions of themselves by misunderstanding certain words in their "*texts*." As when "the text" was, "Thou art an *austere* man," and the preacher taking that to mean an *oyster* man, said: 1. Jesus is an oyster man. 2. The church is an oyster boat. 3. The gospel is the oyster tongs. 4. The preachers are oyster catchers. He was then ready, as the sable divine expressed it, to "put on the rowzens" for catching "oyster sinners!"

Here we need all the books and rules by which we understand the words, sentences etc., of other books. When we have made the proper analysis, we will be prepared to make the right synthesis.

Following this rule, will enable us, at once, to understand Matt. xix: 28; Titus iii: 5; Rom. viii: 28-30, and

other passages which, otherwise, will remain dark, if not to us inconsistent. Acts xiii: 48, "ordained to eternal life," fifty years ago, was, among the Calvinists, read as if it was *fore*-ordained, and was construed to favor what they called fore-ordination. It simply means prepared, arranged, made ready. And so, elect was construed to mean about the same. It just means, *to choose*. "The foreknowledge of God," 1 Peter i: 2, was another proof of extreme Calvinism. It means only what God made known before it came to pass. God did not know one thing before he knew another, but he did make known many things before they occurred; many things he knows which he has not yet made known to man. More than one person has failed to understand the word *sylogism*. They sometimes imagine they see the *silly* of it, and no more. Sometimes in their silliness they do not see themselves. Many writers try to make syllogisms, and fail. Real syllogisms are not very plentiful. When I have called attention to the difference between strait and straight, between there and their, as "their angels are always beholding the face of my Father," Matt. xviii: 10, I have been told I should "preach the gospel, not teach spelling!" Yet these complainers were the very persons needing the lessons, and till they learned them they could never understand many important passages of Scripture. The world is made of little things, and he who fails to master these particles can never comprehend or appreciate the whole.

Let us consider religion, conversion, life, death, immortality and sanctification, defined somewhat incorrectly in our dictionaries, because they give the sense in which words are now used by the people for whom the dictionaries are made; as in the case of baptize, baptism, etc. Without the proper understanding of words,

as they are used in the Scriptures, we are bewildered and discouraged at every step.

1. *Religion*.—People now speak of “getting religion,” “seeking religion,” etc., under the impression that it means pardon of sins and salvation. Frequently they speak of “getting more religion;” as though it was a tangible quantity, which might be possessed in larger or smaller proportions. Who has not heard it said of certain persons, that they “have very little religion,” or “have not much religion,” etc. Religion is generally derived from the Latin *religio*, and means, to bind a new, —*re* and *ligo*, to bind. Etymologically, it means to rebind, or bind back. In this sense there can be no religion in heaven among the angels who never sinned; nor was there religion in the garden of Eden before the fall; since that which was never loosed cannot be rebound, just as that which was never lost cannot be found, and he who is not sick, and never was, cannot be cured. It “seems originally to have signified an oath or vow to the gods.” It consists “in the performance of all known duties to God and our fellowmen.” In its appropriated sense, it means, “any system of faith and worship.” In this sense, religion comprehends the belief and worship of pagans and Mohammedans. “Thus we speak of the religion of the Türks, of the Hindoos, of the Indians,” etc. Hence, we have a popular book, styled “All Religions.” And it is said that in China there are more religions than people; since each one has a variety of gods, and the manner, or system by which each god is worshiped, is the religion of that god. In this sense there is religion in heaven, and there was religion in the garden of Eden before the fall. This is the sense in which the term is used in the Scriptures. It is a system of worship.

The Greek for religion is *threeskia*, and is defined: "Religious worship, service, observance of usage, religion." It is found in Acts xxvi: 5, "the straitest sect of our religion;" Col. ii: 18, "and worshiping of angels;" James i: 26, "vain religion;" James i: 27, "pure and undefiled religion." And religious—*threskos*—found James i: 26, "seems to be religious;" Acts xiii: 43, "many of the Jews and religious proselytes." The word rendered "Jews' religion," Gal. i: 13, is *Joudaismo*, and is now rendered *Judaism*, i. e., the Jewish system of worship.

Here we are observing our ninth rule—collecting the divine testimonies on the subject under consideration.

We see, then, most clearly, what a wonderful mistake is made by many religionists, on account of misunderstanding the plain meaning of the word religion. Those who understand its meaning will never speak of getting or seeking religion, of having little or much religion, etc. And they will be free from other embarrassing and discouraging difficulties in their scriptural investigations.

Convert and Conversion are now used largely as equivalent to "getting religion," "getting more religion," "getting saved," etc., and are supposed to be the work of an immediate power sent directly down from heaven, often called "converting power." Hence we find people praying for this power to be sent down while persons "kneel at the altar," or "mourners' bench." They kneel, and pray, and agonize, and the preachers with them, to induce the Lord to send this converting power. Sometimes we have heard the call almost in the *peremptory*, or *commanding* style, thus: "Lord, we have done all we can, and here are these anxious, penitent souls waiting and praying, Come down now, *right now*, Lord

and convert them." One man actually prayed that the Lord would "send converting power right down through the shingles," adding, "and I will pay the bill!" He was deeply anxious. But the Lord did not disturb the shingles, or send the power otherwise, and they had to close without the conversions! How sad and discouraging this was! And how different from apostolic teaching! Yet this seems to have been the idea of the translators in 1611, when they rendered Acts iii: 19, "Repent and be converted, that your sins may be blotted out," etc. That is, repent, and pray, and God will, or *perhaps* he will, send converting power. But this scripture proof of that theory is entirely exploded by the modern, and certainly correct rendering, which makes the converting active, not passive; thus: "Repent and turn." This makes it the work of the sinner to convert, or turn, and leaves no ground for waiting for power to be sent down. This is not only the meaning of the word here used, but it is the common style. Matt. v: 39, "Turn the other also." 2 Tim. iii: 5, "From such turn away." Many references might be given. The gospel is God's converting power, and has been here since the "beginning." How strange to pray for another converting power, as though this was not sufficient. David says: (Psl. xix: 7,) "The law of the Lord is perfect, converting the soul." Do we really believe this? Convert, (from *Con* and *vertere*, to turn, *Lat.*,) means to turn, to "change or turn from one religion to another, or from one party or sect to another, or from a bad life to a good one." Sam Jones, in his peculiar and very uncommendable style, was right when he said to hypocrites: "Quit your meanness and do right. That is conversion." Paul's commission, Acts xxvi: 18, was "to open their eyes, and turn them from darkness to light;" that is by preaching the gos-

pel entrusted to him, he would enlighten their minds, and so turn, or convert them, or cause them to turn, etc., for the act of turning was theirs, not his. In conversion, no powers are blotted out, and none are imparted. The powers and faculties hitherto devoted to sin, are purified, turned to God, and consecrated to his service, in purity, according to truth, and with zeal and earnestness, constantly and forever.

Thus, we see, that the plain meaning of convert, conversion, etc., relieves us of all the difficulties thrown around the subject, and enables us to read and understand free from embarrassment. Nor is there any other way to get out of this mist and fog of superstition. Learn the meaning of language.

There are, in conversion, four important items. Let us note them here :

1. The converting power, or instrument—the gospel, which was committed “to earthen vessels,” and does not need to be sent down from heaven now. It does need to be sent to “all the world.” It “works effectually in them that believe,” and in giving faith to candid hearers. It needs no aid, and has no substitute.

2. The act of conversion—the voluntary turning of the soul to God. Voluntary, because he will not compel any one to turn.

3. The person or system to which we are converted—whether to Moses, Mohammed, the pope, the preacher, to a religious sect, or to Christ and his inimitable scheme of redemption. This conversion has salvation in it. The others have not.

4. The importance of being wholly converted. For one may be turned half way round, more or less, like the hands of a clock, and yet not set right. One may have his feelings converted, and not his head or his life

and state. He may have his head converted, and not his heart, or affections, state and life. The gospel proposes to convert sinners, or cause them to convert or turn, wholly to God, yielding up their bodies, souls and spirits; changing their state and their lives, and making them truly "new creatures in Christ." Nothing short of this is gospel or saving conversion! Alas! how many church members are not even half converted, as shown by their lives! And alas! that many who seem to be wholly converted do not stay converted. Some are converted to the big meetings but not the little ones—not to Christ!

LIFE AND DEATH.

These are correlates and are understood better in contrast. They should, therefore, be treated together.

It is easy to see that our dictionaries are at a great loss in defining life and death. Webster says life is, "That state of an animal or plant in which its organs are capable of performing their functions." And of death, he says: "That state of a being, animal or vegetable, but more particularly of an animal, in which there is total and permanent cession of all the vital functions." Total privation or loss; extinction; as the death of memory. Blackstone defines civil death to be "the separation of a man from civil society, or from the enjoyment of civil rights, as by banishment."

But the Bible only can explain life and death. No man can account for life, any life, but by the Bible. No man can at all understand life or death but by the Bible.

When God said to Adam, "In the day that thou eatest thereof thou shalt surely die," what did he mean? Let the events show. In the evening of that day he

went out from the garden of Eden, he was separated from it. He lived 930 years. That death, then, did not mean ceasing to exist; nor did it mean inability. He made his "bread in the sweat of his face, after this," tilling the ground.

When the prodigal son returned, the father said: (Luke xv: 24.) "This my son was dead and is alive again; he was lost, and is found." Dead and alive, and lost and found, express the same idea. The prodigal had been separated from his father; but he had not ceased to exist, nor was he totally disabled.

Some 700 years B. C. God sent Isaiah to say to the Jews: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. lix: 2. They were as dead to God then, as Adam was when he was separated from God morally, by his guilt, and physically, by being driven out of the garden. They were as dead to God as the prodigal was to his father—for the same reason, and in the same sense. Still they existed and had much ability.

Paul said of certain widows: "But she that liveth in pleasure is dead while she liveth." 1 Tim. v: 6. Here the widow had not ceased to exist, nor was she disabled as to a life of pleasure. But she was dead. She was not in union with God. Her "iniquities had hid his face from her." Her sins were as a separating wall between her and God.

So Paul says, Eph. ii: 1, "And you hath he quickened who were dead in trespasses and in sins." This is rendered *in* or *by* trespasses and sins. Both are true, in fact, and to the original. These Christians *had been* dead, then, and *were* dead till they heard the gospel. Yet they certainly had not ceased to be, nor were they

without ability. They heard the gospel, understood it, and turned to God. Even while dead in and by sin, they were able to serve the most terrible task-master—the devil! And no doubt they pleased him well.

Rom. vi: 11, reads: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” These Christians were, then, dead and alive at the same time: dead to sin, and alive to God; separated from sin, and united with God and the holy hosts about him!

In Col. iii: 3, Paul explains this, thus: “Ye are dead, and your life is hid with Christ in God.” You are dead to sin, *i. e.*, separated from it, and “your life is hid with Christ in God.” Mortal eye does not see your union with God, which is life; hidden and preserved life.

In the final judgment, it is said, (Rev. xx: 14.) “And death and hell (hades) were cast into the lake of fire. This is the second death.” It is, and will be a final separation of the wicked from God. “This is the second death,” implies a state, or condition of being, away from God, like Adam, like the prodigal son, and like all Christians before their conversion; worse, but the same as the separation from God. And Rev. xxi: 8, says of all the wicked, they “shall have their part in the lake which burneth with fire and brimstone; which is the second death.” The second death is, then, a state of being separated from God, “where their worm dieth not, and their fire is not quenched.” They will never cease to exist, and will never be unable to suffer. What a wonderful and palpable mistake to conclude that death, first, last or middle, ever meant ceasing to exist or disability! While we read the Bible with an idea so erroneous as to the meaning of death, we can never understand it. And this prepares us for considering—

LIFE, PRESENT AND ETERNAL.

When God had made Adam, and he *was* Adam, still he had no life till "God breathed into his nostrils the breath of life, and man became a living soul." Life came from God, and from God alone can life come. It is divine and sacred. If man could create matter and organize it, (which he cannot do) still no man or set of men can give life to a monad, a triad, or any combination of matter. It comes from God. This is a fact which cannot be too strongly emphasized. When the life which God gave Adam left him, or was separated from his body, his body was dead, dead like it was before God gave him life, dead as our friends are when we bury them. Human life, then, is the union and fellowship of the body and spirit. This is the most tangible illustration of life, and we should consider it well. We may not understand how this union is effected or maintained, but we see the teachings and we see the fruits of the union or indwelling, dwelling together of our bodies and our spirits. Call this natural life, animal life, or temporal life, and still it is *life*. Beasts have souls or lives, but not such as God gave man—not spirits. The present inquiry is more particularly for *spiritual* life, and life eternal. This term is found in the Bible over four hundred times. Of course it would be too much to copy all these here; but a few sample cases will give the correct idea:

1. Matt. vii: 14: "Narrow is the way that leadeth unto life." Why, one may be ready to say, we are living now. And the Universalist is precisely ready to say, we are all on the way to eternal life and cannot miss it. But the meaning of this language is that life was something his disciples here addressed did not then have, and something that even they might fail to secure.

2. Matt. xviii: 8, 9: "It is better for thee to enter into life with one eye," etc. Why, shouts the Universalist, you need not be uneasy about this in the least; you cannot possibly miss it. And the thoughtless say, We are alive now. But this Scripture conveys a very different idea to all the candid.

3. Matt. xix: 17: "If thou wilt enter into life, keep the commandments." Of this, and more than a hundred other passages, the same might be said that has been just said of Nos. 1 and 2. But here we have the idea of state or condition of being—not simply existence; so also,

4. Mark x: 17: "What shall I do that I may inherit eternal life?" Here is not only a state of being referred to, but one to be inherited, to be entered into or upon, and which depended on something he might do. This case is found also in Matt. xix: 16, 17. Had the Savior been a Calvinist he would, according to his manner, have said: "My dear man, you are much mistaken; your eternal life does not depend on anything you can do. God fixed that before the foundation of the world, if you are one of the elect; and if not, all you can do will not alter the case at all." Had he been a Universalist he would have eased all his fears by telling him that "all will have eternal life, do as they will." But he answered just as if (1) eternal life was a happy and glorious state of being; (2) to be entered into or inherited; (3) on condition that he obeyed God. These three ideas lie on the very surface of this answer.

5. John i: 4: "In him was life;" 1 John v: 12: "He that hath the Son hath life, and he that hath not the Son of God hath not life;" 1 John v: 11: "God hath given to us eternal life," by promise, "and this life is in his Son." *In Christ*, then, is life, life present and life

eternal; and to enter into life is to enter into Christ, in whom the life dwells. And to be in Christ is to be in union and fellowship with him. This is that state of being called *life*—to be in Christ and in union and fellowship with him.

6. 1 John iii: 14: "By this we know we have passed from death unto life, because we love the brethren." And we know we love the brethren when we love God and keep his commandments, and not otherwise. 1 John v: 2. We know we are in this state of life by keeping his commandments, and not by our feelings.

7. John iv: 14: "But the water I will give him shall be in him a well of water springing up into everlasting life." And this is explained in John vii: 38, 39: "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified." Then, as the result of union with Christ, we have the Holy Spirit as a fountain of water in us springing up to eternal life. It "sheds abroad the love of God in our hearts," Rom. v: 5. By it we are sealed to God. 2 Cor. i: 22; Eph. i: 13; iv: 30.

8. 1 John iii: 15: "But no murderer hath eternal life abiding in him." Gal. v: 21; Rev. xxi: 8 Of course no one who hates his brother, and is a murderer, has eternal life "abiding in him." But this shows also that eternal life does abide in the new creatures in Christ as certainly as it does not abide in murderers.

9. 1 John v: 13: "And these things have I written unto you * * * that ye may know that you have eternal life." How strange this, if they could know this by their feelings, sensations, or by special revelation!

This language clearly means that they were dependent on God's written revelation for a knowledge of their condition, or whether they had eternal life or not. They walked by faith, not by sight, or by animal feeling, or mental emotion, or by any special excitement or direct personal revelation.

10. John vi: 47: "He that believeth * * * *hath* everlasting life." He is *now* in Christ, in union and fellowship with him, and the well of water *is now* springing up in him. This is life, the life of God in the soul. And he has the promise of the future life also. It is offered as a final and all glorious reward to the faithful.

11. Rom. ii: 7: "Unto those who seek for glory, honor, and immortality,—eternal life." That is, he promises to the faithful as the great reward—eternal life! Just as he threatens the wicked with eternal death or banishment. Surely this cannot be simply eternal being, or-existence! Satan will have that. All the wicked will have that. Life is more than being. It is dwelling in God's "presence, where there is fullness and joy, and at his right hand, where there are pleasures forevermore." "To *be* or *not* to be" is not the greatest of all questions, then, if Cato did hold this idea. To be in God's presence and share in all the riches of his glory—this is eternal life! this is heaven! Glorious and blessed heaven!—life forevermore! It is in contrast with the second death.

"There is a death whose pang
Outlasts the fleeting breath!
O what eternal horrors hang
Around that awful death!"

And "there is a life above!
Unmeasured by the flight of years!
And all that life is—*Love!*"

Here again we see how a right understanding of life

and death clears away difficulties and enables us to understand the Scriptures as we never could without this understanding, with all our research and study. Errors in definitions put a veil before us and enshroud us in mist and fog impenetrable. Correct definitions remove all these, and enable us to go forward, walking in the light, "in the blessed light of God," the blessed truth of Heaven.

IMMORTALITY.

Many critical investigators are troubled as to the teaching of the Bible on *immortality*. This trouble comes from the fact that we have two Greek words rendered immortality, only one of which means deathlessness—*Athanasia*.

1 Cor. xv: 53: "This mortal must put on immortality," or a body that cannot die—deathlessness.

1 Cor. xv: 54: "Shall have put on immortality," or deathlessness.

1 Tim. vi: 16: "Who only hath immortality"—deathlessness.

Aphtharsia means *incorruptible*. It is found in

Rom. ii: 7. "Seek for glory, honor, and immortality, or *incorruptibility*."

1 Cor. xv: 42: "It is raised *in incorruption*." After the resurrection the body can never be corrupted again. It will be incorruptible.

1 Cor. xv: 50: "Doth corruption inherit incorruption?"

1 Cor. xv: 53: "Must put on incorruption."

1 Cor. xv: 54: "Shall have put on incorruption."

Eph. vi: 24: Love our Lord Jesus Christ in sincerity;" *i. e.*, without corruption.

2 Tim. i: 10 "Brought life and immortality [*incorruptibility*] to light."

Titus ii: 7: "Uncorruptness, gravity, sincerity," or uncorruptness in teaching.

Aphthartos—Rom. i: 23: "The glory of the uncorruptible God." God is glorious because uncorruptible.

1 Cor. ix: 25: "But we[seek] an incorruptible crown."

1 Cor. xv: 52: "The dead shall be raised incorruptible."

1 Tim. i: 17: "Unto the king eternal, immortal," or incorruptible.

1 Peter i: 4: "To an inheritance incorruptible; the true riches.

1 Peter i: 23: "Incorruptible [seed] by the word of God."

1 Peter iii: 4: "That which is not corruptible; a meek and quiet spirit.

The idea is, God can neither be corrupted nor destroyed. Hence he only has immortality. But man can be corrupted and his body can be destroyed. He is mortal and corruptible. But, in the resurrection, God proposes to give him immortality. Then, like his Maker, he can die no more, and he can be corrupted no more. While in the flesh he is imperfect, not perfect, and liable to ruinous corruption. Hence, as in contrast with man in the flesh, Paul (Heb. xii: 23) refers to "the spirits of just men made perfect" in the spirit world. Corruptible here, incorruptible there. What a mistake to suppose man can be so perfect here that he cannot be corrupted or made to sin! Jesus said to the young man (Matt. xix: 17): "there is none good but one; that is God;" none absolutely good, free from sin, and incorruptible, but God. This divine attainment awaits man at the resurrection. If, while here, he "seeks for glory, honor, and incorruptibility," he shall have eternal life." That is, he shall dwell with God, sin no more, and die no more.

How easy to learn when we proceed aright! Thus we teach and learn the Bible while learning how to learn! Learning the meaning of language.

SANCTIFICATION.

This word is not properly understood, and therefore the subject which it designates is nebulous and unsatisfactory. Lange, in the Schaff-Herzog Encyclopedia, says: "Sanctification is treated of now as an act of God, or Christ, or the Holy Spirit, not as an act of man. God sanctifies, (John xvii: 17,) and man enters into the redeeming, justifying, sanctifying economy of God, (Eph. i: 4; 1 Pet. i: 15.) * * * By the act of God's justification the believer is made a creature of God; in sanctification he carries on what God has begun, and realizes the Christ in his own life. Justification is the germ of our new life, a single act; sanctification is a gradual process, the development of this new life." A large class of those called sanctificationists affirm that sanctification like justification, is an instantaneous act of God. They pray for God to come and sanctify them, and many profess this immediate sanctification at the altar, or during their protracted meetings.

Now it is worthy of observation that not one of the Scriptures referred to by Mr. Lange or others has the slightest reference to an immediate act of God to sanctify. The first reference (John xvii: 17) says: "Sanctify them [the disciples] through thy truth." The other references have neither the word nor the idea, as any one can see. And this is the very best that the strongest writers can do for this instantaneous sanctification! Cruden defines sanctification thus:

1. "To separate and appoint anything to a holy and religious use. God sanctified the seventh day, Gen. ii: 3.

The first-born were sanctified. Ex. xiii : 2. And thus the tabernacle, the temple, the priests, the altars, the sacrifices, etc., were sanctified under the law. 2. To cleanse a sinner from the pollution and filth of sin, to free him from the power and dominion of sin, and indue him with a principle of holiness; thus God by his Spirit sanctifies the elect, or true believers." 1 Cor. vi : 11 : "And such were some of you, but you are washed, but you are sanctified," etc.

The only passage that Cruden gives in proof of God's "induing him with a principle of holiness," 1 Cor. vi : 11, just quoted—has for the word *sanctified*, *heegiastheete*, which simply means *separated*, and is rendered by this or an equivalent word by Conybeare and Hawson, Meyer, Doddridge, and others. It has in it nothing at all in reference to "induing with a principle of holiness," or "immediate sanctification" by a direct act of the Spirit. Of course these are the best proofs they could find, and as they have nothing at all in them on the subject, we must conclude that there is no evidence favoring such a sanctification. It is not in the meaning of the word, in the connection, or in any other passage of Scripture. If these writers could find no such testimony in the Scriptures it was because there was none such !

Let us examine a few typical testimonies in the Holy Scriptures, and see the sense in which *sanctify* is used there.

1. "Every creature of God is good, etc., for it is sanctified by the word of God and prayer," 1 Tim. iv : 45. Yet these creatures were not *all* made holy, if any of them were. They were set apart to a special use; this was all.

2. God was sanctified at the waters of Meribah. Num.

xx: 13. Surely God was not made holy. He was *honored* there.

3. The Father sanctified Christ himself. John x: 36. This could not be to make him holy. He just separated him to a special work.

4. The people were commanded to sanctify themselves. Num. xi: 18; Josh. iii: 5. These people did not become very holy. They just consecrated, separated, or devoted themselves to the work before them.

5. The people were to sanctify God, Isa. viii: 13. This would be entirely paradoxical and absurd, if sanctify meant to make holy.

6. All the first born were sanctified, Ex. xiii: 2. They were not all made holy. They were just appointed to a special purpose.

7. Houses and fields were sanctified, Lev. xxvii: 14-16. Were the houses unholy before? Did this sanctification make them holy?

8. The church was to be sanctified. Eph. v: 25, 26. Only a part of the church was made holy, and that not entirely so.

9. Our whole person, body, soul, and spirit, was to be sanctified. 1 Thess. v: 22, 23. Yet Paul said he found another law in his members warring against the law of his mind. "The carnal mind" was not taken out of him. His flesh was not dead. He was just separated to God, and devoted to his service.

10. God is to be sanctified in our hearts, 1 Peter iii: 15. This cannot mean to make him holy.

11. The tabernacle, altar, garments, vessels and sacrifices were sanctified, Lev. viii: 10-15; x: 3; Num. vii: 1-6. Were these made holy in the true sense of the word?

12. The disciples at Corinth were once wicked, but

they were sanctified, or, as some render this, sanctified themselves. 1 Cor. vi : 11. Here we are plainly enough told *how* they were sanctified, and hence, what sanctification was and is. They were consecrated to Christ by obeying his gospel. In this process they had not become incorruptible, or absolutely holy, but they were devoted to a cause that would, if they were faithful, give them in the resurrection incorruptibility and deathlessness, or immortality and eternal life.

Here again we see how easy it is to understand a *subject* when we understand the *language used concerning it*. And we are learning important Bible lessons while exemplifying the rules for Bible study. If the true meaning of *baptize* was understood, all disputation as to what is baptism would cease. So, if we all understood the simple and true meaning of faith, repentance, confession, prayer, etc., what a wonderful result would follow !

CHAPTER VII.

MANNER OF DOING DIVINE COMMANDS.—Doing God's will in God's way; exemplifications in the civil law, in the divine law; manner of observing the Lord's Supper—carrying the ark of the covenant—bringing water out of the rock—manner of teaching the Jews, Romans, Mohammedans, Protestants, and Bible plan for evangelizing the world; manner of observing the Lord's day; other cases; and the conclusion, according to these Rules.

RULE TWELVE.—*When the law gives the manner of doing a thing, then every other manner is excluded, and the manner of procedure is as binding as the thing to be done; it is part of the law.*

EXEMPLIFICATIONS.

When the law says hang a man by the neck, on a specified day, till he is dead, the officers are not at liberty to shoot or burn him. Nor can they hang him by the feet. They must *hang* him; they must hang him by the *neck*; they must hang him till he is *dead*. It might, perhaps, be said the end to be reached was his death, and it did not matter how that end was reached. And this might be true, if the command had been to kill him, or take his life, and no manner of doing it given. But when the order is hanging by the neck, the manner is part of the law, and just as important as any other part. The order to King Saul, 1 Sam. xv, was to slay all the sinners, the Amalekites, and the manner of doing it was not given. Saul might, then, do it as he chose, only he should not violate any other law, such as that forbidding cruelty. When Aaron and his sons were required to wash their hands and their feet at the laver, before entering the holy place, and the manner of doing this washing was not

specified, they could dip them or pour water on them, but it must be done at the laver, before entering the holy place. When Elisha commanded Naaman to go and wash in Jordan seven times, (2 Kings 5th chap.), and gave no directions as to the manner of doing it, he could do it as he pleased; only it must be in Jordan. He chose to do it by dipping, and it was accepted.

When the Savior gave the Lord's Supper he prescribed the manner of observing it at length. Now, then, who can suppose that it would be acceptable if we should take the wine first, or follow any other course besides the one ordered, or if we did it for any other purpose? And in the assembly of the saints, everything as to manner shall be done decently and in order. This is important and is strictly commanded. Some minor particulars are generally not given. In these we may exercise our own judgment and feelings, so we do not violate some other law: such as unnecessarily offending "one of these little ones," or not doing to others as we would have them do to us.

In 2 Sam. 6th chapter, we read of David's mistake in bringing up the ark, the death of Uzzah, and the anger of David. In 1 Chron., 15th chapter, when the ark had remained three months in the house of Obed-edom, David, having learned why the evil fell upon them, made another, and a successful effort to bring it up. And he said to the priests: "Sanctify yourselves," etc. For (v. 13) "because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." The manner of doing it was sacred, and for lack of observing it the Lord "made a breach" upon Uzzah, etc.

The ark of the covenant was to be *borne*, or *carried* by the sanctified priests; Ex. xxv: 14: xxxvii: 5, etc. The

fatal mistake in the manner of bringing it up was in putting it on a cart and hauling it. 2 Sam. vi: 3. This disregard of the prescribed manner of conveying the ark cost Uzzah his life, and brought other evils. The wrong use of the ark caused the death of fifty thousand three score and ten Philistines of Bethshemesh. 1 Sam. vi: 19—a warning to all who would disregard the sacredness of the divine law in any manner or thing.

The success of Noah in building the ark was in this: “Thus did Noah, according to all that God commanded him, so did he.” Gen. vi: 22; vii: 5.

The success of Moses in making the tabernacle was in this: He followed the divine directions in all particulars. Ex. xxv: 9-40; xxvi: 30; Num. viii: 4; 1 Chron. xxviii: 11-19; Acts vii: 40. And his failure to enter the promised land was in this: He did not proceed in the prescribed manner in bringing water out of the rock the second time. Num. viii: 8-11. The command was to *speak* to the rock, and he *smote* it twice. On the first occasion he was to smite the rock, but not this time. This was not long before his death.

The careful Bible student knows that many pages might be filled with examples of this class, all showing that the manner, so far as it is prescribed, is as important as the thing to be done. All the blessings connect-
ed with the Lord’s Supper depend on the manner of observing it. Departing from the right way of doing it brings condemnation. It is eating and drinking damnation to ourselves. Paul was careful as to his manner of preaching Christ, and it was not the manner of men. 1 Cor. ii: 1-7.

The manner of teaching the Jews was not what we call preaching, but reading the law every Sabbath day, and at the annual feasts, etc. Thus Moses “took the

book of the covenant and read in the audience of the people," etc. Ex. xxiv: 7. So Joshua read it all to the people, the women and the children. Josh. viii: 34, 35. And Neh. viii: 3-18. And Ezra "read therein before the street that was before the water-gate from morning (Heb. from the light) until midday before the men and the women, and those that could understand," *i. e.*, about six hours each day of the feast. "Also (v. 18) day by day from the first day until the last day he read in the book of the law." Here were about forty-two hours of reading, giving the sense, and causing the people to understand the reading, during one feast. Afterwards it is said, Neh. ix: 3: "And they stood up in their places and read in the book of the law of the Lord their God one-fourth part of the day, and another fourth part they confessed, and worshiped the Lord their God." Hence we read, Acts xv: 21: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Their reading and commenting, or giving the sense, was what we call *expository* preaching; not at all the modern textuary, or clergy style. Jesus followed this expository style. Luke iv: 16, etc. Hence Paul, 1 Tim. iv: 13, commands that he "give attendance to reading," etc. Why not? The type read Moses and the prophets. We read Christ and the apostles every Lord's day in the congregations now. Why not read, give the sense, and cause the people to understand the reading? This would teach them more than the best modern preaching of the strongest hired preacher in the land. So much for our departure from the Bible manner of teaching the disciples. Why not adopt the Bible manner? How dare we depart from it?

And the manner of raising funds, of church co-operation, and of doing missionary work is clearly given—the

latter fully exemplified in the life of Paul. And we are repeatedly and expressly charged to copy Paul's example. How dare we, then, adopt any other plan or manner of doing these things? Should we not feel that, as Moses suffered when he departed from the manner prescribed for bringing water out of the rock, so we may suffer for departing from the apostolic manner of doing missionary work, etc.? And that as Nadab and Abihu died before the Lord, when they offered strange fire on his altar (Num. iii: 4; xxvi: 61, etc.) so we are in danger when we depart from the divine manner of doing the work of the Lord in any of these things?

The Roman hierarchy and the Mohammedans have departed from the divine plan for spreading the truth, and overcoming enemies, so far as to take the sword. Many have departed from the divine plan for governing the churches so far as to make human creeds and disciplines. Some of them, when pressed with their departures, have presumptuously claimed that God has provided no plan of government for his church! So manifest is it, that when God makes provision as to *how* his work is to be done, it is *rebellion* to depart from it! Some now, pressed in the same way, pretend that the manner of raising funds, preaching, doing missionary work, etc., is not given in the New Testament! Because they feel that, if it is given, it is sacrilegious to depart from it. They, it appears, cannot see how Paul did these things, or the commands to copy his example! Hence all the disturbing church governments, missionary societies, etc., etc. And hence, too, all the fallacies of arguments and efforts to sustain and justify them. Let us learn this: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my

ways higher than your ways, and my thoughts than your thoughts." Isa. lv; 8, 9. Let our self-will, self-confidence, and rebelliousness be broken down and swallowed up in the will of God. Then we will not desire our own ways; we will, as Jesus did, say and feel, "not my will, but thine be done" in all things! Then will truth triumph! Not before!

THE LORD'S DAY.

We have precisely the same reason for a particular manner of observing the Lord's day that we have for observing it at all, viz., the example of the first Christians. Hence, we are just as firmly bound to observe it after their manner as we are to observe it at all. The authority for the *manner* is the same as the authority for observing the day at all. It is nowhere called a Sabbath, and it cannot be truthfully, for it is not properly a day of rest. And if we were to rest from our own work, stay in-doors, kindle no fires, etc., after the Jew's manner of observing the Sabbath, we would not be observing the *Lord's* day. We must "not neglect the assembling of ourselves together," etc. Then, by the same potent authority, we must attend to (1) the apostolic teaching; (2) the fellowship; (3) the breaking of bread; (4) the prayers; (5) teaching and admonishing one another in holy songs; (6) exhorting one another; (7) withdrawing from the incorrigibly wicked; (8) receiving the worthy. In *this manner* did the ancient churches observe the first day of the week. Not a word is said about our modern pastor or his sermonizing. How we deceive ourselves if we imagine we are observing this holy day when we simply cease from our ordinary work, or when we listen to an eloquent sermon, and perhaps put a few dimes into the church treasury! "These ought ye to have done,

and not to have left the others undone." And what of those who observe the day Scripturally once a month, once in three months, or once a year! Is this the measure of their obedience? Is this their Christianity? It is not apostolic Christianity!

This rule is based on the grand principle that, whatever in manner or work the Master is interested sufficiently in to order and direct, we should be interested in sufficiently to practice to the letter, so far as we are able. Short of this we are poor servants, and should not expect him to say "well done." Half-hearted servants are not good or faithful servants. Three-fourth servants are not good or faithful, or nine-tenths servants, nor even ninety-nine hundredth servants! The Master calls for all the heart, and has not proposed to receive less. Shall we observe the Lord's way of doing the Lord's work?

[Only enough is said here of these several matters to exemplify the rule. The Lord's day, raising money, missionary work, co-operation, etc., are examined more carefully further on.]

CHAPTER VIII.

IMPORTANCE OF SOUND SPEECH.—Imperativeness of this rule—its true meaning shown by many exemplifications—the same idea in other words; many ordinances, but no sacraments; we must call Bible things by Bible names, when we can—not add to or take from; it requires the only course that can give us union—forbids what would cause divisions, classes, strifes etc.

THIRTEENTH RULE.—“*Hold fast the form of sound words.*”
2 Tim. i: 13.

In justification of this rule, see 1 Cor. i: 10. There Paul commands that all the saints “in every place” (see verses 1, 2.) “shall speak the same thing,” and so be “perfectly joined together in the same mind, and in the same judgment.” Col. iv: 6. “Let your speech be always with grace, seasoned with salt, that ye may know how you ought to answer every man.” Certainly there can be neither grace nor salt in unscriptural words, names and phrases; there is not even obedience. 1 Tim. vi: 3, 4: “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is according to godliness; he is proud,” etc. In Titus ii: 8, Paul commands “sound speech that cannot be condemned, etc. To call Bible things by Bible names, is sound speech, beyond question, and has all the grace and salt there is in obedience. Can we—dare we add to this, or take from it? Dare we re-arrange or modify it?

EXEMPLIFICATIONS.

The word rendered *form* in 2 Tim. i: 13, is *hupotupooisis*, and means an outline. It is found, also, 1 Tim. i: 16, and is rendered *pattern*, “for a pattern,” etc. It is, therefore, more forcible in this case than the word (*tupon*)

usually rendered *form* would be. The idea is that Paul gives an outline of the manner in which we should speak, and commands Timothy to copy, or follow it as a form or pattern. (1) We must, therefore, call the first day of the week, "the Lord's day" and "the first day of the week," for only these names are given to it in the New Testament. This is "sound speech," and cannot be spoken against. But whenever we call it "the Sabbath," or "the Christian Sabbath," we depart from the outline, or pattern and do not use sound speech. Here begins controversy. (2) When we speak of "the Lord's supper," and the "breaking of the loaf," we use "sound speech which cannot be condemned." No other name is given to that ordinance in the New Testament. When we call it the "sacrament," or the "sacrament of the Lord's supper," we do not use sound speech, and are condemned as disobedient. Sacrament means an oath, and is never applied to any Christian ordinance. (Oaths are forbidden.) It is from Rome, not from the apostles. (3) When we speak of the ordinances of the gospel, we are scriptural. Ordinances mean things ordered, and is rightly applied to whatever Christ has ordered; as preaching the gospel, faith, repentance, baptism, the Lord's supper, prayer, etc. The pope has seven sacraments; some protestants have two. The New Testament has more. But it has many ordinances. "Zacharias and Elisabeth walked in all the ordinances." Luke i: 6. How strange that we cannot be content with these Bible names! (4) When we speak of the messengers of the churches, we use sound speech. When we use delegate, in the sense usually attached to it, we depart from sound speech, and disobey Paul. (5) When we speak of "the elders," or "the bishops" of the church, and of the "deacons," we use "sound speech, that

cannot be condemned." But when we speak of "the pastor," after the modern style, we depart from the faith, and disobey. (6) When we speak of preachers as of other men, without a prefix or an affix, we are copying the apostolic example. So the apostles spoke of themselves; so their brethren spoke of them—as "James a servant of Jesus Christ, and brother of John." But when we prefix Rev., or affix D.D., we widely depart from the divine example, and "are convicted as transgressors." This course can never enable us all to "speak the same thing," and to "be perfectly united." These humanisms have neither grace nor salt in them, and can only create strife and evil. They mean a higher class, and lording it over God's heritage. (7) When we pray and give thanks "in the name of Jesus," we observe the prescribed form. This is sound speech. But when we pray "for Christ's sake," we are far wrong. This is *unscriptural*, and conveys, as most *unscriptural* words and phrases do, a wrong idea. It means, for the love the Father had for Christ. It means to go before the Father in our own persons, and plead the merits of Christ! It means to get in his place and do his work! He ever lives to intercede for us, pleading his own merits. Again: Why not follow the scriptural form? This is indisputably right, and can offend no one. As well might we presume that we can improve on the Bible ideas as on the Bible manner of expressing them. Can we hope to improve upon infinite wisdom? Do we presume to disregard the apostolic injunction? Does it not seem that if we need *unscriptural* words and phrases, it is because we have *unscriptural* ideas to express? If our ideas are scriptural, no words or phrases can so well express them as those found in the scriptures. Hence the conclusion that these *unscriptural* words and phrases

mean unscriptural ideas, and dissatisfaction with the Bible manner and style. (8) This is all applicable, also, to the names of the church and of the followers of Christ. There are, indeed, some special reasons why we should wear only scriptural names. The church is the Bride, the Lamb's wife, and should wear his name alone, as a good wife wears her husband's name alone. Why needs she another, if she is satisfied with his? All sects and parties wear this, but not it alone. Mrs. Smith may still be called Mrs. Smith, but whenever she desires to be called Mrs. Jones also, there is trouble. And the excuses for these denominational names are equal to the names themselves. The prevailing one is, to distinguish the wearers from other Christians. And that is the very thing that brotherly love does not want. It bears heresy, sect and sin on its fore-front! It wants to be distinguished and separate from other Christians! This is the spirit of sect-ism. It is schismaticism. And nothing is more directly anti-Christian. Party names serve this evil spirit. Brotherly love serves to unite, and "keep the unity of the spirit in the bond of peace." As regards our carnal relations, we need different names; as Peter, Paul, etc. But in our spiritual relations we need only the same names, and can wear no other without sin. (9) The vexing unitarian-trinitarian question, since the days of Arius and Athanasius, can only be settled by this rule. No one can object if we "hold fast the form of sound words" as to this. And we can speak of the Father, of the Son, and of the Holy Spirit, and their relations, in the language of the scriptures, which all believe, and which perhaps, on this subject none fully understand. Indeed, Paul seems to affirm that, after all the revelations we have, this remains mysterious; thus, 1 Tim. iii: 16, "And without controversy, great is the

mystery of godliness." *Eusebeia*, here rendered godliness, means piety, and involves our direct relations with the God-head, the revelations of the Father, the Son and Holy Spirit, and with each other. Man is a grand trinity, also. Has he not "body, soul, and spirit?" 1 Thess. v: 23. But no man fully understands these, or their relations to each other. "Who by searching can find out God," or the relations of the Father, Son and Holy Spirit? Christians are united by faith, and in faith—not in knowledge, opinions, or understanding. They have never been, and cannot be one in opinions, or their understanding of difficult passages of scripture. We all believe these scriptures, whether we understand them or not. In faith we are one. And we may have no trouble if we will speak of these mysterious matters as the scriptures speak of them, and not urge our opinions of their meaning upon others.

How important, then, is this rule! It gives us union, harmony, peace, joy and success. It settles our difficulties, and makes us all safe, useful and happy. The departers from it "sow discord among brethren," and are "an abomination" to God. Prov. vi: 16-19. "These six things doth the Lord hate: yea, seven are an abomination to him!" And the seventh is, "he that soweth discord among brethren." Shall we do this for opinion's sake?

Let us, therefore, not only "speak where the Bible speaks, and be silent where the Bible is silent," but let us, also, speak as the Bible speaks on all these difficult and dividing matters. We cannot always give Bible language in giving our opinions and preferences, but we can, and we must, if we would please God and have union, speak of matters of faith, and of all these difficult and disturbing matters, in the words of the Spirit.

These are "wholesome words," and "minister grace;" they are "sound words," the "form of sound teaching," and have in them "the bond of peace," and the saving salt of obedience to divine authority.

CHAPTER IX.

IMPORTANCE OF CLEAR TESTIMONY—THE SPECIAL REASON—MEDIATION.

Exemplifications; Soul sleeping, infant baptism, both rest on confessedly doubtful testimony, and are unsafe; especial reasons for observing the Sabbath; for destroying the Canaanites; for sparing and punishing the wicked; for the suffering of the righteous. Why Jesus told the disciples beforehand—why he died; importance and naturalness of mediation—counting up the cost—thinking.

FOURTEENTH RULE.—*No important teaching or practice is to be based upon doubtful or ambiguous Scriptures.*

EXEMPLIFICATIONS.

1. In a debate, when the object was to prove that the spirit of man has no conscious existence from death to the resurrection, the affirmant quoted Ps. xxxvii: 20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." This entire Psalm shows a *present* contrast between the righteous and the wicked, and has no direct reference to the future state. Only by the saddest and most palpable perversion can any part of it be made to serve the soul-sleeping doctrine in the least. Similar passages are found, Ps, cii: 3; cxix: 83; Jas. iv: 14 "For my days are consumed like smoke, and my bones are burned as an hearth." And still he was able to write, "For I am become like a battle in the smoke; yet do I not forget thy statutes." All these clearly refer to *this* life. Then he referred to Isa. xxxviii: 18; "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." This re-

fers to that part of man that goes to the grave. His spirit "goes to God who gave it." Ecc. xii: 7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." He quoted also Ps. vi: 5; xxx: 9; lxxxviii: 11; cxv: 17, and Ecc. ix: 10: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." This is the meaning of all the other references under this head. That which goes into the grave does not work, and has no knowledge, etc. But the spirit does not go into the grave. How absurd to found a doctrine and build a sect on such passages when, to say the least, they are doubtful!

When they desire to prove that the wicked will be blotted out or annihilated after being raised from the dead, they quote 2 Thess. i: 9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The literal is, "age—during destruction," or punishment. The "age—during," or everlasting destruction, is eternal banishment from his presence, and forbids the idea of ceasing to be. The person must exist as long as the punishment, *i. e.*, forever.

2. Infant baptism is based entirely on Scriptures of this doubtful class. When, in a debate in Palestine, Texas, in 1854, it was proved by pedit-baptist authors that baptism is a positive ordinance, and that for all positive ordinances we must have positive authority, and that this authority must be taken in its primary, literal sense, and all this was fully admitted, the speaker called on his opponent for the positive authority for infant baptism. He was not answered, till, after many calls, when the pressure became unbearable, he finally referred to Matt. xix: 13-15; Mark x: 13; Luke xviii: 15. But

here there is not one word about baptism. "Little children were brought" to the Savior, and it is *inferred* that he baptized them. But the context is against the inference; for it is said that they were carried to him "that he should put his hands on them and pray." And "he laid his hands on them." This was the object and design; and this the end gained; not baptism. If we were not told what they were carried to him for, or what Jesus did, the inference could be no authority for a positive ordinance like baptism.

Then we read of *households* baptized, as in 1 Cor. i: 16; Acts xvi: 15, etc.; and of greetings sent to various households, as Rom. xvi: 10. And from these it is *inferred* that infants were baptized. But man living preachers have baptized far more households than are named in the New Testament, and yet never baptized an infant! We all know that many households have no infants. Besides, the circumstances do not favor the presence of infants in any of the households baptized. There is no evidence that Lydia ever had any children, and if she had, it is not probable that she would have them with her on a distant business tour. Her servants constituted her household. And it is as clearly said that Paul preached to the jailer's household, and that they rejoiced, as it is said that they were baptized. If the jailer had children large enough to be preached to, and to rejoice, (implying that they believed and obeyed), there could be no objection to their baptism.

Is it safe or wise to found an important doctrine and practice upon such passages? Are they not, to say the least, very doubtful? Surely they afford not sufficient authority for a positive ordinance. And yet these are the best that can be found for infant baptism. Hence, R. Baxter says: "I know of no one word in Scripture

that giveth us the least intimation that ever man was baptized without the profession of a saving faith, or that giveth the least encouragement to baptize any one on another's faith."

Erasmus says: "Paul does not seem in Rom. v; 14 to treat about infants. * * * It was not yet the custom for infants to be baptized."

Dr. Field says: "The baptism of infants is therefore named a *tradition*, because it is not expressly delivered in Scripture that the apostles did baptize infants, nor any express precept there found that they should do so."

Whately (A. b. p.) says: "The silence of the sacred writers on the subject is, at least so far as any express directions are concerned, admitted on all hands."

So say Bishop Taylor, Hagenbach, Hahn, Lindner, Neander, Olshausen, Schliermacher, Von Coelin, Chillingworth, De La Roque, Dr. Owen, Salmasius, and Sniercerus, and many others—all pedo-baptists.

This rule, which is not questioned by any party, and not to be denied by any candid investigator, forever excludes infant baptism; and would save us from many errors which have greatly troubled the church and hindered the gospel.

FIFTEENTH RULE.—*Observe the special reason given, if any, for the thing said or done, or to be done.*

EXEMPLIFICATIONS.

1. *The Sabbath*.—Why keep the Sabbath? There may be other reasons, but *three* are distinctly given, either of which was sufficient. (1.) It was to be a *sign* between the children of Israel and God. Ex. xxxi: 13: Ezek. xx: 12-20. (2.) God *rested* the seventh day, and therefore he required the Jews to rest. Ex. xx: 11. (3.) God *delivered* Israel, and therefore they should keep

his Sabbath in remembrance of this. Deut. v : 15.

Besides being disobedience, to neglect to keep the Sabbath was to disregard the divine example, to be forgetful of their deliverance, and to be careless as to the signs that distinguished them from all other people as the servants of the living God.

2. *Why destroy the inhabitants of Canaan, etc?* The Jews were not only to destroy the people, and make no league with them, but also to break down their altars, cut down their groves, etc., and so far as possible remove the very name of their idols and a knowledge of their worship. This was not intended as *cruelty*. They deserved all they could suffer. The Supreme Ruler was far from being under obligation to them. He was not under obligation to bring them into being, or to keep them on the earth. There was no superior to whom he could be under obligation. But the reason assigned for this stringent course is plain and commendable. It is: "For they will turn away thy son from following me." Deut. vii : 4. "Lest thou make a covenant with the inhabitants of the land, and go lewdly after their gods." Ex. xxxiv : 15, 16. "For surely they will turn away your heart after their gods." 1 Kings xi : 2.

This precaution, while it worked no injustice to any one, was a wise precaution of a very gracious Father for his children. It establishes the principle that temptations should be removed, as well as resisted, when they are not removed. God *tries* his people, as he tried Abraham, but never beyond what they should be able to bear. He does it for their good, *i. e.*, that they may not be deceived in themselves. He "tempts no man" to evil. Paul, in 1 Cor. xv : 33, says: "Evil communications corrupt good manners." The idea is, evil associations. And in Phil. iii : 2, he says: "Beware of evil workers." Rom.

xvi: 17 says of evil workers, "Avoid them." 2 Thess. iii: 6, 14, say: "Have no company with him." We can all see the wisdom of avoiding evil company, temptations and dangers, and seeking all the aids we can get. If the Bible did not teach this, its enemies would have reason to complain of it. They complain now that it does this; their complaint is against all reason and all facts.

3. *Sparing and Punishing the Wicked.*—God sometimes spares the wicked long after they are ripe for destruction, that he may make an example of them, and so make them a warning to others, as in the case of Pharaoh, Rom. ix: 22: "The vessels of wrath fitted to destruction." Ex., 1st to 15th chapters, show all this very fully. God would be honored in all this. 2 Pet. iii: 9 says: God's "is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." He would give them a further chance to repent and live.

4. *Why do the righteous suffer?*—King David says, Ps. cxix: 67-71: "Before I was afflicted I went astray; but now have I kept thy word." * * * "It is good for me that I have been afflicted, that I might learn thy statutes." These afflictions brought him back when he had gone astray; and they caused him to learn God's statutes. This is a good and very merciful reason. See also Jer. xxxi: 18, 19. Then Heb. xii: 9, 10 says: "We have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." God's chastisements are all in mercy. In 2 Cor. xii: 7 Paul says: "And lest I should

be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure." Here we have two good and sufficient reasons given for the sufferings of saints, viz., 1. To keep them from being exalted, or otherwise going astray; 2. To bring them back when they have gone astray. This is not cruel. "As a father pitieth his child so the Lord pitieth those who put their trust in him." Blessed and hallowed Father! Our Father who art in heaven! Let us ever believe that he will make all things work for our good. We may not always see his hand or understand his purpose in allowing us to be afflicted, but we shall know hereafter.

5. *Why Jesus told the disciples beforehand.*—"Now I tell you before it come, that when it is come to pass you may believe that I am he." John xiii: 19. Jesus was careful to aid their faith. He would feed and strengthen it. And John xx: 30, 31 tells of other signs, and why these are written. "These are written that ye might believe that Jesus is the Christ, the Son of God." How plain and sensible these reasons are! With his reason before us for doing or not doing, for requiring us to do, or forbidding our doing given things, we are far better prepared to understand these cases.

It is said that a sensible man always has a good and sufficient reason for what he does. When we read Acts viii: 38, 39, and see Philip and the eunuch wading down into the water, we may feel inclined to ask for the reason. If we remain silent, and witness Philip sprinkle a little water on the eunuch's head, and then come up out of the water, we might break silence and ask why they waded down into the water! No sensible reason could be given. But if we see Philip, after reaching a suffi-

cient depth, *bury* the eunuch in the water and raise him again, and then come up out of the water, we would, without asking, see a good and sufficient reason for their going down into the water. Peter says (1 Peter iii: 15): "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." As God gives us reasons for what he does, and largely for what he requires us to do or not to do, so he would have us to be ever ready with a good and sensible reason for what we do, etc.

6. *Why Jesus died.* He is very careful to tell us. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." John x: 17, 18. Luke xxiv: 46, 47 tells us his death was a necessity. Man could not be saved without it. "Without the shedding of blood there was no remission." Heb. ix: 22.

RULE SIXTEEN.—*Meditate upon these things.* 1 Tim. iv: 15.

EXEMPLIFICATIONS.

Thoughtlessness, or lack of proper meditation and consideration, has been the ruin of the world. It is one great reason why people do not understand what they read. Gen. xxiv: 63. "Isaac went out to meditate in the field;" and Rebecca came. Josh. i: 8. "Thou shalt meditate therein day and night." Ps. i: 2. "In his law doth he meditate day and night." Ps. lxi: 6. "And meditate on thee in the night watches;" cxix: 15. "I will meditate in thy precepts;" cxliii: 5. "I meditate on all thy works." 1 Sam. i: 16. "Out of the abundance of my meditations." Ps. cxix: 97. "I love thy law, it is my meditation all the day." cxix: 99. "I have more

knowledge than all my teachers, for thy testimonies are my meditations." Phil. iv : 8. "Think on these things."

This is the one thing needful in the study of the Holy Scriptures, when we are fairly at the work. Think, meditate, compare, reconsider, and correct; always holding the mind ready to see errors, new truths, or a better way of putting them. Count up the cost, look to the end, and the account there to be rendered.

Not long since a minister assigned as a reason for a very absurd and unjust course, that he had to account to his elder and bishop. Some one suggested that it might be well to remind him of the account he would have to give to his *Judge*. We are building for eternity. Let us count up the cost, "be circumspect," "vigilant," "earnest." This is "the one thing needful," and the danger is all on one side; that we will not give it sufficient consideration.

CHAPTER X.

FIGURATIVE LANGUAGE.—Figures a necessity; three manners of teaching—Types, Parables and Literal; what writers on Rhetoric say of figures—specimens of the hyperbole—the Bible manner of stating these things; meaning of Types and Parables, by various authors, etc. Rule I, exemplified, Luke xv; Rom. ix: 20, 21; Jer. xviii, etc. The potter and clay, Matt, xxii; the king's wedding feast; Blair's Rhetoric, warnings and instructions.

Figurative language was a necessity. "The barrenness of language made it necessary to use words in a figurative sense; and to use figures." "An Indian chief, in an ordinary harangue to his tribe, uses more metaphors than a European would employ in an epic poem." "As a language progresses in refinement, precision is more regarded, and there is a tendency to give every object a distinct name of its own." The first writing for those at a distance was by making pictures on smooth surfaces. All ancient languages abounded in pictures and figures, as do the languages of all the wild tribes now. To understand these pictures and figures was, and is, a study, and seldom yields complete satisfaction. We can learn more from them in a brief time; as from a globe or map of the world; but we cannot learn the minutiae.

Another reason for pictures and figures is, they serve very powerfully to impress the mind. Hence, we are returning to this style in our dictionaries and most scientific books, notwithstanding the refinement of our language and style.

The Bible, the most ancient of all books, abounds in types and figures from first to last, especially in the Old Testament, and during the personal ministry of the

Savior. "Without a parable spake he not unto them." Mark iv: 34. The listening disciples did not understand all of these and asked explanations in private. Of course they are a study for us, and we need all the aid we can get in this investigation. If we fail to understand them, the failure is not to be remedied.

THREE MANNERS OF TEACHING IN THE BIBLE.

There are in the Bible, as will more fully appear further on, three ways of teaching; not three teachings, but three ways of teaching one great lesson:

1. The Types of the Old Testament.
2. The Parables of the Savior.
3. The literal teaching of the apostles.

These harmonize most happily; and to understand God's revelation we must study each. No Christian should be content without mastering at least several of the most important Old Testament Types; then as many at least, of the Savior's incomparable parables; and then the literal teaching of the apostles will be easier, clearer and more forcible.

WHAT WRITERS ON RHETORIC SAY OF FIGURES.

Writers on rhetoric speak of "figures of orthography, etymology and syntax." These they arrange under "Figures of orthography, figures of etymology, figures of syntax, and figures of rhetoric." "Rhetoricians have devoted much attention to defining, analyzing, and classifying them; and, by making slight shades of difference sufficient grounds for the formation of new classes, have succeeded in enumerating more than two hundred and fifty." Such minuteness is of no practical use. It is affirmed that "Every figure of words, and every figure of speech, whether belonging to the poet, the orator, the historian, to the plain unlettered swain, or the more

polished scholar, is found in the sacred writings." *Campbell.*

There are seven principal tropes, (which mean, turning,) viz: the metaphor, the allegory, the metonymy, the synecdoche, the irony, the hyperbole, and the catachesis. And we may safely say, "there is a great analogy and relation between them all." Hence it is not important, in this place, to dwell upon them in detail. The first president of Bethany College says, concerning figures of speech: "There are about twenty, which are regarded as principal." One of our leading works on rhetoric—Quackenbos—now used in our schools, says:

"The sixteen principal figures are, simile, metaphor, allegory, metonymy, synecdoche, hyperbole, vision, apostrophe, personification, interrogation, exclamation, antithesis, climax, irony, apophasis, and anomatopœia."

It would be easy, and rather a pleasant task, to follow these authors, give definitions of each figure, with various illustrations and facts in prose and poetry, and perhaps entertain the reader. But this would be out of place here. These matters are in reach of all who would study them. What is aimed at here is not scientific detail, but Bible teaching for the common people.

You see how standard authors vary in numbering and naming these figures. Let it be remembered that they all agree in saying "these minute distinctions are not so important." But if all kinds of figures are in the holy Scriptures, then we should acquaint ourselves with them, as we may be able. President Campbell says:

"A very superficial reader of the New Testament will observe that many errors were committed by the contemporaries of the Messiah and his apostles, from supposing them to speak without a figure, when they spoke figuratively. For example: Jesus said, 'Unless you eat the flesh and drink the blood of the Son of man, you have no life in you.' This occasioned some of his disciples to stumble and desert

him. 'How,' said they, 'can this man give us his flesh to eat?' Again, 'Destroy this temple,' said Jesus, 'and in three days I will raise it up again.' The Jews understood the word *temple*, literally. Even some of the apostles erred in this way. 'If I will,' said he, 'that he (John) tarry till I come, what is that to you? follow me.' They understood him to speak of his literal coming in person; and reported that John would never die. The Samaritan woman made the same mistake when she said, 'the well is deep, and you have no bucket to draw, Whence then have you this living water?' Hence we may learn that much depends on our being able to decide when words are to be understood figuratively, and when literally."

This learned author says at another time :

"The rankest error in the business of interpreting the Scripture, will be found to exist in confounding the figurative meaning of words, with the literal; or the literal with the figurative. Enthusiasm has two extremes—the one literalizes every thing; the other extreme spiritualizes every thing. The Romanist says the Savior literally meant what he said, when he said of the loaf, 'this is my body,' and of the cup, 'this is my blood.' And hence originated the doctrine of transubstantiation. A lady in New England, some time since, said that Jesus literally meant what he said, when he said to his disciples, 'If your right hand offend you, cut it off and throw it away.' Her right hand having offended her, she literally cut it off and threw it away! This is one extreme; the other consists in making words figurative which are not so; thus, 'The walls of Jericho fell down,' means that the arguments which sustain false religion were demolished before the approach of the new church of God under Jesus. 'And they blew the trumpets seven times,' means that the divine truth was brought down upon the bulwarks of error, complete and perfect." etc.

THE HYPERBOLE.

Take a few scriptural examples of hyperbole, (excess.) "The mountains and hills shall break forth before you into singing; and all the trees of the field shall clap their hands." Isa. lv: 12. "His breath kindleth coals, and a flame goeth out of his mouth. His eyes are like the eye-lids of the morning." Job xli: 18. So, "thy seed shall be as the sands of the sea, the dust of the earth, the stars of heaven." "Saul and Jonathan were

swifter than eagles, they were stronger than lions." 2 Sam. i: 23. "I make my bed to swim." "Rivers of waters run down mine eyes." Psl. cxix: 136. "If these should hold their peace the stones would cry out," etc.

These instances, while they might be indefinitely continued in illustration of all the principal figures of speech, may be sufficient to accomplish two ends:

1. To show the importance of understanding the figures of the Bible, and, consequently the rules and principles by which they may be understood.

2. To induce those who really desire to learn, to secure and study those works on rhetorical language which explain them. They are found in our schools of learning, and many other books, as Ernesti, Horn, Stewart, partly in our Bible dictionaries, and largely in our various encyclopedias, etc.

THE BIBLE MANNER OF PUTTING THESE MATTERS.

While the Bible uses all the figures freely, it speaks especially of types and parables; the types of the Old Testament and the parables of the Great Teacher. And it may be sufficient here to speak only of these. The others, so far as they are not included in these, will be easily comprehended by the same rules that enable us to understand these.

Had the Bible been intended especially for the learned, no doubt all these figures would have been arrayed in very exact and imposing order. But it was designed to suit the common people. Hence as few as possible of learned distinctions are given. This work is designed to be like the Bible in this, as in other respects, and hence it will not go over these nicer and less important distinctions. It will carefully consider Bible types and parables; for here we need to be careful.

MEANING OF TYPES AND PARABLES.

A *type* is "an emblem; that which represents something else; a sign, symbol, or figure of something to come; as Abraham's sacrifice and the paschal lamb are types of Christ. To this word is opposed anti-type. Christ, in this case, is the anti-type."—*Webster*.

Type is from the Greek *tupos*, and is found in the New Testament fourteen times. John xx: 25; Acts vii: 43, 44; xxiii: 25; Rom. v: 14; vi: 17—"that form of doctrine;" 1 Cor. x: 6, 11; Phil. iii: 17; 1 Thess. i: 7; 2 Thess. iii: 9; 1 Tim. iv: 12; Titus ii: 7; Heb. viii: 5; 1 Pet. v: 3. And it is rendered *print, figures, fashion, manner, form, examples, ensamples, pattern*, in the common version. Other translations do not materially vary from these renderings. *Tupos* is traced to *tuptoo*, to strike; as when the metal type strikes the paper. The impression made on the paper is the anti-type, or the thing set over against the type. It has in it always the idea of likeness, resemblance; and hence, comparison. Thus, Abraham's sacrifice is compared with Christ's sacrifice; the paschal lamb, with Christ as its anti-type. In this a type resembles a parable.

"Parable is from *parabolee*, from *paraballoo*, to throw forward or against, to compare, and means an allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction; as the parable of the ten virgins." Matt. xxv.—*Webster*.

Parabolee is found forty-eight times, and is rendered *parable* or *parables* forty-four times, comparison once, proverb once, figure twice.

The use of this term shows that it takes something real; as a vineyard, a wedding feast, a sheep-fold and shepherd, etc., with which the people were acquainted, to illustrate an unreal something, with which the people

were not acquainted. Thus, "the kingdom of heaven is like unto a husbandman," etc. Matt. xx: 1. The kingdom of heaven was not then in existence; it was unreal. No one had ever seen it. And the best that could be done was to tell the people it was, or was to be, like something real and tangible, with which they were acquainted. In Matthew 13th chapter we have seven of these likenesses. The kingdom of heaven is like a sower; like a man sowing seed in his field; like a grain of mustard seed; like leaven; like treasure hid in a field; like a merchant man seeking goodly pearls; like unto a net. With all these realities the people were acquainted; but with the kingdom of God, which was not then a reality, the people were not acquainted. And these parables were intended to give them the best idea possible concerning it.

But the likeness is not complete in any of the forty-eight instances. Each one illustrated at least one feature of the on coming kingdom, sometimes indirectly a few others; but in several particulars in each there was no likeness; there were, indeed, marked points of *unlikeness*. "All flesh is as grass," but not in all respects. The grass soon withers and dies, so does all flesh. This, then, is the point of likeness here. The grain of mustard seed was like the kingdom in its smallness and its rapid growth to large proportions. But the kingdom is not like a grain of mustard seed (1) in being round; (2) in being decaying; (3) in being pungent. The kingdom of heaven is not now like a grain of mustard seed at all. Certainly it is not now small like a grain of mustard seed; nor is it so rapidly growing. Hence, we must consider the time and circumstances of all these great lessons, *what was, and what is*. Jesus is like the lord of the unjust steward in commending a prepara-

tion for the future; not in any thing unjust. The treasure hid in the field, and the merchant man seeking goodly pearls illustrate the value of the kingdom. They sold all they had to secure that pearl, that goodly treasure; and never made so good a bargain before. It cost them all they had, but it gave them all they needed. It is surely wise to exchange all one has of earthly riches for all he can ever need of heavenly riches. The point of likeness in the parable of the net is, the final separation of the good and bad fish, or the righteous and wicked. The parable of the leaven shows the permeating nature of the heavenly kingdom and its teaching. It "leavens the whole mass." In the parable of the sower, the principal point is, the importance of good and honest hearts; illustrated by good ground. The way side, the stony ground and the thorny ground brought no fruit to perfection, though the same seeds were sown there, and the same sunshine, showers and breezes were upon these that were on the good ground. The failure is accounted for entirely by the conditions of the ground. There are, perhaps, some other points of likeness, as the hard heart, by the wayside; the stony ground, the lack of understanding; the thorny ground, the cares of the world, the deceitfulness of riches, etc. But these are secondary, and not so plain. Hence,

RULE FIRST.—*While observing the rules for understanding unfigurative language, determine, by the context, principal point of analogy in each parable.*

EXEMPLIFICATIONS.

In the three parables, Luke 15th chapter, the lost sheep, the lost piece of money, and the prodigal son, the object was, the vindication, or justification of the Savior in receiving sinners, which the scribes and Phar-

isees complained of. They show, also, the kindness of the father, the unkindness of the older brother, and the extreme folly and inconsistency of the Jews in their complaints.

2. In Rom. ix: 20, 21; Isa. lxiv: 8; Jer. xviii: 6-10, we have the potter and the clay. The Lord is the potter, and the sinner is the clay. A preacher, who believed in total depravity, unconditional foreordination and election, and the utter inability of man to do any thing towards his own salvation, said, "why, here the sinner is the clay; can clay do any thing?" And his manner showed that he really thought that forever settled the question! Notice that God is as distinctly compared to the potter as the sinner is to the clay. Is God altogether like the potter? Is he frail, erring and dying? Of course not. Then the sinner is not altogether like the clay. God is like the potter in that he is the workman. The sinner is like the clay in that he is the material worked. The workman can make of any lump of clay a good or bad vessel, as he chooses, or wills. Is there then any way by which man can control the divine will, and so cause God to make of him a good vessel? No man can carefully read Jeremiah xviii: 1-10, and not see that this question is there answered. When God is about to make a man a good vessel, if he rebel, the workman makes him another vessel, "as it seems good to the potter to make him." And when he is about to make a bad vessel, if he repent, he turns and makes him a good vessel. Each one has, therefore, his own destiny in his own hands. Accordingly Paul says, 2 Tim. ii: 20, 21: "But in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor and some to dishonor. If a man, therefore, purge himself from these,

he shall be a vessel unto honor," etc. "If a man purge himself from these," vessels of dishonor, *i. e.*, if he repents and turns to God, God will yet make him a good vessel. Every man may then be a good vessel if he "is willing and obedient." The point illustrated is, the supremacy of God, and the dependence of man. But, while God is altogether supreme, and man is entirely dependent, the Great workman would make good vessels of every son and daughter of Adam, if they did not rebel against him. He is the true Master Workman, and holds us all in his hand. How happily it is said, "he delights not in the death of him who dieth, but rather that he repent and live!" Do not say that he would make a bad vessel of one soul, made originally in his own image! He wept over their folly! He died to save them, and will save all who are not "stubborn and rebellious," after all his forbearance, warnings and mercies! "He waits to be gracious," not willing that any should perish, but that all should turn and live!"

3. In Matt. xxii: 1-14, the king's wedding feast, the Teacher does not say his kingdom is like every marriage feast. Far from it. It is like one well provided and ready, when the people invited would not come. This is the point of likeness: the extreme folly of refusing to come, and the evils that must follow. A secondary point seems to be, the manner in which we come. The man found without the wedding garment was cast out, unceremoniously, into outer, or utter darkness. He had shown disrespect for the king's house by coming without the wedding garment. If we attempt to come, we must come in the king's way, and with the king's requirements. But this man was as literally in the king's dining room as were the other guests. It may thence be argued that men may get into the church without the

wedding garment. They are, in that case, *bastards*. "But if ye be without chastisement, whereof all [sons] are partakers, then are ye bastards, and not sons." Heb. xii: 8. These bastards are really in the family, but God is not their father. And, like the bad fish in the net, they are to be thrown away. Matt. xiii: 47-49. The kingdom was and is like a drag-net. It gathers of every kind, but in the judgment the bad are all cast away. The church has bad fish, bastards, unworthy guests or members; but in the judgment they will be cast out. In Rev. xix: 7, 8, we have the great marriage supper of the Lamb, the anti-type of the king's marriage feast, Matthew xxii. The church is the bride, the Lamb's wife. "And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness [the righteous acts] of the saints." Verse 8. "The righteous acts of the saints;" not the righteousness of Christ imputed to us, as Calvinists and others say. This reading is too plain to admit of mistake. This man really in the king's dining room, the bastards really in the family, and the bad fish really in the net, certainly prove that people may be really in the church, and be like the bastards, bad fish, and the man without the wedding garment, *i. e.*, without pure hearts and lives; right acts towards God and man; which are the final "fine linen, wedding garments of the bride, the Lamb's wife." But if a change of heart were the entrance into the church and the new birth, the birth of the Spirit, then we should never catch any bad fish, or bastards, and no unworthy guests could ever enter the king's dining room. For, however bad they were the moment before, the entrance, if it were the change of heart, would make them good fish, real sons and worthy guests! This, however contrary to our former ideas,

seems indisputable. It follows, then, that the way of entrance into the net, into the family, into the king's dining room, and into the church, is an external and bodily act, which a hypocrite can perform. Otherwise, hypocrites could never enter; and these bad people were as really in as were the worthy ones. As a foreigner can take the oath of abjuration and naturalization, and so become a citizen of our government, when his heart is in his father-land, and he is loyal only to that land, so one may confess Christ, (this is abjuration of Satan and sin,) and be baptized, (the oath of allegiance to the King eternal,) when his heart is not in the divine service. He is, then, a bad fish in the net, a bastard in the family, and an unworthy guest at the king's marriage feast, a hypocrite in the church. But he is in. This is the point of analogy in these parables. After entering, with all due preparation, one may become an unworthy citizen, and a hypocritical church member; but entrance is the point of likeness secondarily illustrated in the feast for the marriage of the king's son. We must enter prepared, and live prepared, "keeping our garments unspotted from the world," or we will not have on the wedding garment at the great marriage feast, the grand anti-type of all earthly feasts and honors. *First.*—We must come. "They would not come," and should never taste of the king's supper. *Second.*—They must come prepared, and live prepared, *i. e.*, according to the King's law, or never profit by all the rich provisions of the gospel. These are the points of likeness, as appears by the connection and circumstances.

4. In Luke xviii: 10-14, we have the publican and the Pharisee; one stood and prayed, with much pharisaical self-importance, "thanking God that he was not as other men, or even as this publican," while the poor publi-

can "standing a far off, would not lift up so much as his eyes to heaven, but smote upon his breast saying, God, be merciful to me, a sinner." Here, the single point of illustration is, the importance of humility and purity of heart. This is plain from the entire context and the circumstances. Without this humility and purity of heart, no prayer will avail, no worship will be accepted. This was the lack in the unworthy guest, the bastard and the bad fish. The attitude of the body is no more under consideration here than was the *justice* of the unjust steward, Luke xvi. The single point there illustrated is, the wisdom of preparing for the future. Verse 8, "He commended or approved the unjust steward, because he had done wisely," not because he had acted unjustly toward his lord. How absurd to pretend, as haters of the Bible do, that God approved injustice. The only point of analogy was and is the wisdom of preparing for the future, which sinners are not doing. Hence their folly. Matt. vii: 26. And just as absurd is it to claim the erect bodily posture for prayer from Luke xviii: 10-14. The bodily attitude is not the point of analogy. It is manifestly the humility of heart; yet, if the bodily attitude was a point of analogy, it would utterly fail to prove the erect bodily attitude for prayer, which is that which it is summoned to prove; for, the fact that the publican stood, is no proof that he stood erect. It was the prevailing custom "to bow with their faces towards the ground." And they often stood for hours on their knees, as thousands do now, before idols. Besides, the publican evidently bowed. He felt humbled, and "would not so much as lift up his eyes to heaven." Bowed low towards the earth, not daring to look up, he smote on his breast, and confessed that he was a sinner! How different from the proud Pharisee.

No wonder the poor and humble publican "went down justified rather than the other."

Blair's Rhetoric cautions the student against making "figures run on all-fours." He who pretends to find points of likeness where there are none, gets into the brush, and wounds himself with briers and thorns. Many striking examples might here be given. These may suffice to show the importance of finding, by the context, the points of likeness, and not insisting on other points, or urging points clearly not analogous. When we have the point or points of likeness we are safe, if we investigate these points carefully

CHAPTER XI.

FIGURES FOUNDED ON FACTS. Second Rule; Figures and Facts; Exemplifications; how to find the literal meaning; the steward, Luke xvi; rich man and Lazarus; meaning of the facts stated; lessons taught; shadows and substances; Third Rule; must harmonize figures with literal teaching; various exemplifications and expositions of Scriptures; parable of the tares, Matt. xiii; withdrawing from the incorrigible; Rule Fourth; all have one leading point of likeness; exemplifications and expositions of many passages; how to determine when language is figurative; three rules for this; Ernesti, Campbell; observing the context; scope, analogy of Scripture; many passages explained; little children brought to the Savior; analogy of faith; allegorical language; symbolic and mystical action.

SECOND RULE.—*Figures are founded on real or supposed facts, and have a meaning as real and literal as the facts themselves.*

It is important to understand this. For how common it is to hear persons say, in answer to testimony they cannot otherwise dispose of, "O that is *figurative* language!" And they seem to think that this fact, if it is a fact, is entirely sufficient to destroy its force! For all correct figures there is a solid foundation in facts; and then there is meaning in them as real and important as in literal language.

EXEMPLIFICATIONS.

As to the foundation: Were there not literal vineyards, sheep-folds and shepherds, seed-sowing, wedding feasts, tares or darnel coming up with the wheat, wise and foolish virgins, armies, armor, weapons, commanders, and soldiers? Were there not literal prodigal sons, lost pieces of money, and sheep straying from the fold?

Were there not literal vines and orchards, with fruitless branches and trees? Were there not fish-nets, the catching of bad and good fish, and their separation on the shore? Were there not rich and proud men, and poor and humble men, like the rich man and Lazarus? Was there not literal leaven, and did not women then as now put leaven into the meal or flour to leaven it? Where is one of the parables of the Savior that has not a real fact for its foundation?

As to the meaning of each parable: Was not the *effect* of the leaven as real as the leaven itself? Did not owners of vineyards hire laborers in their vineyards, and pay them their hire? Did not vine-dressers and orchardists cultivate their vines and trees, and remove the barren trees and branches? And so of all the others? If these Bible figures had a real foundation and a real meaning and purpose, let us inquire as to their meaning and purpose. When we get these we will have the literal of the figures. This will be reducing the figurative to the literal.

1. In Luke, 16th chapter, we have the parable of the unjust steward, to impress the disciples with their responsibility and danger; and it is applied to them with great plainness and force from the ninth to the thirteenth verse. Then verse 14 says: "And the Pharisees also, who were covetous, heard all these things; and they derided him." From 15 to 18, Jesus replies directly to these proud, deriding Pharisees; and then gives the case of the rich man and Lazarus from the 19th to the 31st verse. Read carefully, for there never was and cannot be a more emphatic historic record of matters of fact:

"There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with

the crumbs that fell from the rich man's table; yea, even the dogs came, and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man also died, and was buried. And in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am in anguish in this flame. But Abraham said, Son, remember that thou, in thy life time, received thy good things, and Lazarus in like manner, evil things; but now he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. But Abraham saith: They have Moses and the prophets; let them hear them. And he said, nay, Father Abraham: but if one go to them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." (R. V.)

Note here a few things:

1. All this is plain, historic style. The statements must be *facts*, or the narrative is *false*.

2. There is nothing in the narrative contradictory, absurd, impossible, or paradoxical, to hinder us from receiving it as true in all its parts. Observe other facts stated: It is not more clearly stated that "a certain king made a marriage feast for his son." Was not that feast a literal matter of fact? It is not more clearly stated that "a certain man went in search of goodly pearls." Was not that a literal matter of fact?

3. Parables state facts, and then the teacher *compares* the things to be taught with these facts. The facts stated illustrate the lesson to be taught; as, "a man had a hundred sheep, and one of them went astray." The shepherd "goes in search of it till he finds it," and then re-

joices. This fact illustrates the care and the course of good shepherds.

4. The lessons taught by the Savior to the proud Pharisees, in this case, are 1) the folly and vanity of earthly riches and pleasures; (2) that there is a future life, where rewards and punishments will be just and equal; (3) that the dead still have a conscious existence, and "know each other there"; (4) that there can be no change after death; (5) that there was no power equal to Moses and the prophets to bring sinners to repentance; surely there can be none now equal to Christ and the apostles, though one came from the dead; (6) that the wicked in torment remember their friends on earth, are concerned about them, and would send missionaries to them if they could.

5. All these things are presented as facts in this case, and they furnish a lesson nowhere else given so forcibly to rich and proud Pharisees. For, as it was with this rich man, so will it be with others who die in their sins! And what an unspeakable comfort to all the poor Lazaruses of earth, if they are true servants of God! For their *poverty* will not save them.

6. There is not the slightest reason for so spiritualizing this very forcible parable as to refer it to the Jews and Gentiles, or to anything but the case in hand; the lesson that the proud Pharisees needed, and that all the wicked need now to remind them of the vanity of all earthly things, the deceitfulness of sin, the necessity for listening to Moses and the prophets, to Christ and the apostles, and preparing for the future life.

7. As shadows go out from substances, as from an erect pole in the bright sunlight, so these facts shadow forth unerringly the future state of the righteous and the wicked. This is the meaning and this the end to be ac-

completed by this narrative of the facts in the case of the rich man and Lazarus.

8. While all these matters were *facts*, it does not follow that none of the language of the narrative is figurative. There is no reason for concluding that there was or is any literal flame or fire in hades, or in hell, or that there can be any literal water there. But there is something there that is real and literal answering to these, and that is best illustrated by these. We read of a "book of life" in heaven, and no one supposes there is any such *literal* book there; but there is something literal there which answers to a book, and is best illustrated by a book. We read, too, of gold-paved streets, jasper walls, pearly gates, etc. No one presumes these things are literal. But these represent something real that is there. So of many other things. The place and its glory are real and eternal. The things used to illustrate these may not be eternal. We may find riches and glories infinitely beyond all gold and pearls. Figurative language is used to describe matters of fact; as when it is said of Saul and Jonathan, "They are swifter than eagles; they are stronger than lions." The literal strength and swiftness of Saul and Jonathan are illustrated by this simile.

9. The common mistake in this case is, in concluding that, because there is some figurative language used in the narrative, as gulf, fire, flame, water, etc., there is no reality at all in it. The facts are real, and the meaning is real; but some of the language is figurative; as in the case of Saul and Jonathan. This is true of the narrative before the death of either the rich man or Lazarus. "He desired to be fed with the crumbs that fell from the rich man's table," we all understand does not mean simply literal crumbs, and no more than crumbs. He desired food. "Go and tell that fox" is figurative lan-

guage forcibly describing Herod. Was he not a literal man? So hades and its punishments are literal facts, though described in figurative language; *i. e.* illustrated by literal facts used as figures or comparisons.

THIRD RULE.—*Figurative language must be so construed as to harmonize with unfigurative language that is clear and plain.*

EXEMPLIFICATIONS.

However plausible the construction given of the rich man and Lazarus, it might be objected to if it could be shown to conflict with the plain, literal language of other Scriptures. But the plain, literal language of many passages teach the same. Thus:

“The wicked shall be turned into hell, and all the nations that forget God.” Ps. ix: 17.

“And these shall go away into everlasting punishment; but the righteous into life eternal’.” Matt. xxv: 46.

“When the Lord Jesus shall be revealed from heaven * * * taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction [banishment] from the presence of the Lord,” etc. 2 Thess. i: 7-9.

A construction different from the one given would bring it into conflict with these and all the numerous Scriptures of this class.

The parable of the tares, Matt. xiii: 24-30, is construed by some so as to keep all the bad people in the church till the judgment! They quote verse 30: “Let both grow together till harvest,” the end of the world. But this plainly conflicts with various passages ordering the church to put such away; as 1 Cor. v: 5, “to deliver such an one to Satan,” etc.; and “Now we command you,

brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thess. iii : 6; "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thess. iii : 14.

And when we look at the parable of the tares again, and read the Savior's explanation of it, we at once see its beautiful harmony with these and all other Scriptures. See Matt. xiii : 38, where Jesus says: "The field is the world," not the church. This parable has reference to the *territory* of the kingdom, and hence is as wide as the world; and when Jesus said, "Let both grow together until harvest," etc., he simply forbade the use of carnal weapons to spread his gospel. If the people of the world will not accept of it, let them alone till the judgment. Do not try to root up and destroy the tares, lest you destroy the wheat also. "Vengeance is mine; I will repay, saith the Lord." But he commands withdrawing fellowship from unfaithful church members.

FOURTH RULE.—*All parables, tropes, similes, metaphors, etc., have one particular point of analogy; often but one; and all other seeming points of analogy are secondary, and generally less clear and forcible.*

EXEMPLIFICATIONS.

"All flesh is as grass." 1 Pet. i : 24. "As the flower of the grass he shall pass away." Jas. i : 10. This last clause gives the point of likeness; "he shall pass away." There is no other point of likeness. What would be thought of one who would claim that the likeness here was in the color, shape, or size of the grass?

In Matt. xiii : 44-47, we have the parable of the treasure hid in a field, and of a merchant man seeking goodly pearls. These present a single point of likeness, the *value*

of the kingdom. It is wise to secure it, if to do so we must sell all we have, owing to its real value.

Some narratives, like that of the rich man and Lazarus, Luke 16, and the young man who called on the Savior, Matt. xix: 16-26, give us several points of likeness, but beyond the first they are not generally so clear. Many other exemplifications might be given here.

HOW TO DETERMINE WHEN LANGUAGE IS FIGURATIVE.

President Campbell, after showing how to determine the meaning of words and figures, says: "A more difficult lesson is yet to be learned with respect to figurative language, and that is to know certainly when it *is* figurative, or to be understood figuratively." If we construe unfigurative language as tropical we make utter confusion and uncertainty. And if we take figurative language to be literal, we render it practically impossible, and otherwise absurd. Hence he makes out, from Ernesti and Morus, the following rules:

"The literal meaning is not to be deserted without evident reason or necessity. But this necessity occurs in the following cases:

First. When the literal meaning involves an impropriety or an impossibility; such as Isa. i: 25. "I will purge away thy dross, and take away all thy tin." This applied to the Jews would be literally impossible. 'I have made thee [Jeremiah] a defenced city, an iron pillar, and brazen walls, against the whole land.' This, again, would literally involve an impossibility, and must therefore be taken figuratively.

"*Second.* The literal must be given up, if the predicate (or that which is affirmed) be incompatible with or contrary to the subject of which it is affirmed. 'Hear this word, O you kine of Bashan, that are on the mountains of Samaria, that oppress the poor and crush the needy; that say to their masters bring, and let us drink.' Amos iv: 1. Now if the subject, viz., the kine of Bashan, be understood literally of cattle, the predicates to *oppress*, *crush*, and *slay*, cannot possibly apply to it; but taken figuratively, of the luxurious matrons of Samaria, they do apply and make good sense.

"*Third.* When the literal meaning of words is contrary, either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up. 'Awake, why sleepest thou? *Sleepest* cannot literally apply to God; for David, who thus speaks, Ps. xlv. 23, says in another psalm, 'He that keeps Israel does not sleep.' In Isa. xlv, 'filth of the daughter of Zion,' from the scope of the passage, which immediately speaks of the blood of Jerusalem, must be understood figuratively. 'To change night into day' is a moral impossibility; therefore Job xvii: 12 must be taken tropically."

It may be better to give also what Ernesti and Stewart, of Andover, say on this point, thus:

"We may commonly understand at once, whether a word is to be understood tropically or not, by simply examining the object spoken of, either by the external or internal senses, or by renewing the perception of the object. To judge of figurative language in such cases is very easy; and, in uninspired writings, it very rarely happens that there is any doubt about it; because the objects spoken of are such as may be examined by our senses, external or internal, and therefore it may easily be understood.

"In the Scriptures, however, doubts have frequently arisen from the nature of the subjects there treated; which are such as cannot be subjected to the examination of our senses. Thus, the divine nature, divine operations, etc., are subjects beyond the scrutiny of our senses; and the question whether the language that respects such things is to be understood literally or tropically has given rise to fierce controversies, which are still continued. * * *

"To the language which respects God and his operations may be added, all that respects the invisible things of a future state, *i. e.*, heaven, hell, etc. The controversy whether descriptions of this nature are to be literally or tropically understood is by no means at an end. One of the things which the human mind learns very slowly is, to detach itself from conceptions that arise from material objects, and to perceive that in *all* descriptions of a future state words are of absolute necessity used which originally have a literal sense, *because language affords no other.* Even the internal operations of our mind, we are obliged for the same reason, to describe in language that of necessity *must* be tropically understood. Almost all men, indeed, now allow that most of the language employed to describe God and his operations is necessarily to be understood as tropical. Most men will allow that the language which respects the heavenly world may be so considered; but what regards the day of judgment or the world of

woe, they would strenuously contend must be literally understood. There is indeed, sufficient inconsistency in this, and it betrays no small degree of unacquaintance with the nature and principles of interpretation; but as it is productive of no consequences especially bad, the error is hardly worth combatting. The motive no doubt may be good that leads to the adoption of this error. The apprehension is, that if you construe the language that respects the day of judgment or the world of woe, figuratively, you take away the *reality* of them. Just as if reality did not, of course, lie at the basis of all figurative language, which would be wholly devoid of meaning without it. But how inconsistent, too, is this objection! The very person who makes it admits that the language employed to describe God and his operations, and also to describe the heavenly world, is *tropical*, and that it must of necessity be construed so. But does this destroy the *reality* of God and his operations, and of the heavenly world?

“Who is ignorant of the innumerable controversies that have arisen about the tropical and literal sense of a multitude of passages in the sacred writings? Almost all the enthusiasm and extravagance that have been exhibited in respect to religion have had no better support than gross material conceptions of figurative language; or, not unfrequently, language that should be *properly* understood, has been tropically construed. There is no end to the mistakes on this ground. Nor are they limited to enthusiasts and fanatics. They develop themselves not unfrequently in the writings of men, grave, pious, excellent, and in other parts of theological science, very learned. Indeed, it is but a recent thing that it has come to be considered as a science, and a special and essential branch of theological science, to study the nature of language, and above all, the nature of the oriental biblical languages. Long has this been admitted as respects the classics, and all works of science in ancient languages. But in regard to the Bible, the most ancient book in the world, and written in a language the idiom of which is exceedingly diverse from our own, it seems to have been very generally taken for granted that, no other study was necessary to discover its meaning than what is devoted to any common English book. At least, a Bible with marginal references, studied by a diligent and careful use of these references, might surely be understood in a most satisfactory manner. In very many cases the *first* thing has been, to study theology; the *second*, to read the Bible, in order to find proofs of what had already been adopted as matter of belief. This order is now beginning to be reversed. The nature of language, of Scripture language, of figurative language, and of interpretations, is now beginning to be studied as a science, the ac-

quisition of which is one of the greatest ends of study ; as it is the only proper mode of leading a theologian to a knowledge of what the Bible really contains. Here, too, is a common arbiter of the disputes that exist in the Christian world. The nature of language, and of tropical words thoroughly understood, will remove from all intelligent and candid men, who really love the truth, a great part of all the diversities of opinion that exist."

These learned authors do not exaggerate the difficulties in understanding the language and the figures of the Bible, or the necessity for rules and extensive investigation ; nor do they over estimate the importance of this attainment when they say, "The nature of language and of tropical words thoroughly understood will remove * * * a great part of all the diversities of opinion that exist." They might have added that, nothing else can ever remove these diversities of opinion, or heal the divisions that have grown out of them. The importance of this knowledge is therefore apparent. Nothing can take its place or do its work. The reader should, consequently, be patient with these somewhat tedious rules and principles of investigation, and be as thorough as possible in his investigations.

When we have decided that a word or passage of Scripture is to be understood figuratively, the next point is to interpret the metaphor by corresponding and appropriate terms. To do this, in addition to what has been said on the subject, let us for a moment hear the learned Horne. He says that in doing this: "We must inquire in what respects the thing compared, and that with which it is compared, respectively agree ; and also in what respects they have any affinity or resemblance ; for as a similitude is concealed in every metaphor, it is only by diligent study that it can be elicited ; by carefully observing the points of agreement between the proper and the figurative meaning." To have the con-

trast properly before us, we should notice carefully the points of disagreement. This contrast will give the literal of the figure, the lesson taught.

And the proverbs and figures drawn from the ancients must be considered historically. That is, the age of the world, the character of the people, the place and circumstances must all be considered. In the region of the trade winds a man of uniform habits is said to be "as steady as the wind." With us, an inconstant man is said to be "as fickle as the wind." The metaphors are reconciled by observing the history of the winds where these figures are used. Jesus said the kingdom of heaven was like a mustard seed, and so it was at first. It is not now, and never will be again. He said, also, of the "strait and narrow way" "few there be that find it." This, too, was strictly true then. It is by no means true now; and it never will be true again in any future age.

FOURTH RULE. THE CONTEXT.—*In very difficult passages we should more carefully observe the context.*

The habit of isolating words and phrases, so common in the early part of this century, was a great barrier to Bible knowledge. A man took the word "malt" for a text, and with no reference to the context, made his sermon on *m-a-l-t*. It had much more fun than gospel in it. One class of people can see almost their entire system in the word "sanctify," or "sanctification." They not only do not look to the context, but misunderstand the meaning of the word. Another class see "baptize" in the word "sprinkle" wherever it occurs. Several times in debate, we have heard Ekeke. xxxvi: 25 quoted to prove baptism, and that sprinkling was baptism. Here, too, is an overlooking or mistake as to the meaning of the word "sprinkle," and an entire disregard of the context and circumstance which appear in the context. In Num.

xix: the holy water is given, and its use, *to cleanse*; and it was never sprinkled on the clean, but always on the unclean, "to cleanse them." And the Jews were at the time Ezekiel wrote this lesson in bondage to their enemies, on account of their sins. Ezekiel was one of the captives, and wrote this there by the river Keeber, giving a promise from God that he would restore them to their own land. And then would he sprinkle this holy water upon them to cleanse them. This, when understood, makes it very plain. But to isolate "sprinkle" here is to leap in the dark, and to fall into the ditch. One of the learned writers who has already given us some good lessons, says:

"Another most important assistance for investigating the meaning of words and phrases is the consideration of the context, or the comparison of the preceding and subsequent parts of a discourse. If we analyze the words of an author, and take them out of their proper series, they may be so distorted as to mean an thing but what he intended to express. Since, therefore, words have several meanings, and consequently are to be taken in various acceptations, a careful consideration of the preceding and subsequent parts will enable us to determine that signification, whether literal or figurative, which is best adapted to the passage in question.

"To investigate the context of a passage, it will be desirable to investigate each word of every passage; and as the connection is formed by particles, these should always receive that signification which the subject matter and context require."

THE SCOPE OF A PASSAGE OR BOOK.

A very learned author, just at hand, gives six rules for determining the scope of a passage or book. All these are well included in our other rules and examples, and need not be detailed here.

ANALOGY OF SCRIPTURE.

By this is meant the parallel passages. It is not intended to assert that any two words are exact synonyms;

still it cannot be denied that many words are analagous. Some of them mean almost precisely the same. To say the least, many passages and books are very much like others: they are analagous. This is true of Matthew, Mark, Luke, and John. Still they are not precisely alike in all respects. They never conflict, but one is fuller at one point; another is fuller at a different point. The analogy of Scripture requires us to consider together, connectedly, all the Scriptures on the same subject. No one can understand the birth, life, miracles, death, and resurrection of the Savior so well from reading Matthew alone. We need to study the other biographies also. No one can so well understand a subject from the study of it as it is presented in a single passage as he can by studying all the analagous or parallel passages.

EXEMPLIFICATIONS.

Matt. xix: 23 says: "A rich man shall hardly enter into the kingdom of heaven."

Mark x: 23 says: "How hardly shall they that have riches enter into the kingdom of God."

Luke xviii: 24 says: "How hardly shall they that have riches enter into the kingdom of God."

Matt. xix: 24 says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Mark x: 24 says: "How hard it is for them that trust in riches to enter the kingdom of God."

Now, with all these analagous narratives before us, can we not better understand the danger of riches than we could from any one of them? Studying them all, we conclude,

1. They all teach the same; they do not conflict.
2. Therefore (1) a rich man; (2) they that have riches;

(3) they that trust in riches, all mean substantially the same. The rich are they that have riches, and the manifest reason why it is dangerous to have riches, or be rich, is, "where your treasure is there will your heart be also;" that is, you are almost sure to love and trust in riches if you have them. And this is made more plain by other analogous Scriptures; as, Matt. xiii: 22; Mark iv: 19. "The cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Luke viii: 14 says they "are choked with the cares and riches and pleasures of this life."

Paul, in 1 Tim. vi: 9, says: "They that will be rich, (the improved and correct rendering is, those who *wish* to be rich) fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." He does not say there is danger, or a tendency to fall into these ruinous errors and sins; he says they *do this*, and he does not make any exception. Often have we all heard men say, with a dry and meaning smile at this point, "Well, may be so, but we would like very much to risk it." This shows how weak their faith in Christ is, how blindingly strong their love of money is, and how very little they know of themselves and the deceitfulness and danger of riches!

LITTLE CHILDREN ARE BROUGHT TO THE SAVIOR.

Matt. xix: 13-15 says "that he might put his hands on them and pray;" "and he laid his hands on them."

Mark x: 13 says "that he might touch them."

Luke xviii: 15 says "that he would touch them."

Now, if the object in carrying the children to Jesus was not given, or anywhere alluded to, it would be wholly conjectural. No one would have a right to say

what it was—baptism, healing them, or making them great people when grown up. But the object is distinctly stated, and these several passages make it most clear. This was according to a well-established patriarchal custom and faith, that wise and godly men could cause a blessing to come on children by laying their hands on them. Hence, Jacob laid his hands on Ephraim and Manasseh, and on his own sons near his death, etc. How wonderfully wrong to build a custom on children being brought to the Savior that is not only not mentioned or alluded to, but is contrary to the reason clearly mentioned! And Jesus says, as a reason for permitting the little children brought to him, “Of such is the kingdom of God.” Luke xviii: 16, 17; and “verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” Here is a parable, a comparison. Little innocent children are compared to the right condition of heart for entering the kingdom. Wherein is the point of likeness? Certainly not in their size, age, or avoirdupois. Little children are morally pure and entirely innocent, and feel their dependence on a stronger arm. They are not guilty of Adam’s sin, or of any other sin. No law was ever given to infantile innocence. They have transgressed no law, and therefore cannot be sinners. They are the best representatives of the moral purity, of heavenly dwellers that the earth affords. The lamb is the emblem of innocence; and Jesus is “the Lamb of God who takes away the sin of the world.” Little children are, by universal habit, called lambs, because they represent entire innocence and purity. To be thus morally pure is the preparation for entering the kingdom. It is not being in it, but the preparation for entering it. What a beautiful point of analogy! To those aspiring to greatness

among men, Jesus, calling a little child, said: "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven;" those thus humbled are "the greatest in the kingdom of heaven." Matt. xviii: 1-4. And very young persons were believers in Jesus, not infants, as in the other cases; and hence this notice. See Matt. xviii: 6. "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depths of the sea." Mark ix: 42; Luke xvii: 2. Here, though the language is somewhat analogous, the meaning is different. The point here made is, the sacredness of Christian feeling, even of the humblest believer in Jesus. What must be the terrible fate of those church rulers who, for the sake of a humanism not necessary to the worship, will offend both the weak and the strong believers in Christ! For their simple preference they cast them out, as did Diotrophes of old! 3 John 10.

Reference Bibles are valuable in finding analogous passages, but it should be remembered that they are far from being exhaustive; and that many of their references are incorrect; *i. e.*, not analogous. Many persons take for granted that they are both complete and reliable, and are led far astray. Cruden's large Concordance is good, and Young's Analytical Concordance is better.

HUMAN ANALOGIES OF FAITH.

Humanly-devised systems of theology have much to say of the "Analogy of Faith. Dr. G. Campbell says that with every sect "the analogy of faith" is their own system alone." Then he adds: "In vain do we search the Scriptures for their testimony concerning Christ, if, independently of these testimonies, we have received a

testimony from another quarter, and are determined to admit nothing, as the testimony of the Scriptures, which will not perfectly quadrate with that formerly received. This was the very blindness of the Jews in our Savior's time. They searched the Scriptures as much as we do; but in the disposition they were in, they could never have discovered what that sacred volume testifies of Christ. Why? Because their great rule of interpretation was 'the analogy of faith;' or, in other words, the system of the Pharisean scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. This is that veil by which the understandings of that people were darkened, even in reading the law; of which the apostle observed that it 'remained unremoved in his day,' and of which we ourselves have occasion to observe, that it remains unremoved in ours."

"When a Lutheran tells you, 'you are to put no interpretation on any portion of Scripture but what perfectly coincides with 'the analogy of the faith,' sift him ever so little on the import of this phrase, and you will find that, if he mean anything, it is that you are to admit no expositions that will not exactly tally with the system of his great founder, Luther. Nor is he singular in this. A Calvinist has the same pre-possession in favor of the scheme of Calvin, and an Arminian of that of Arminius. Yet they will all tell you with one voice, that their respective doctrines are to be tried by Scripture, and by Scripture alone. 'To the law and to the testimony,' is the common cry; only every one of them, the better to secure the decision on the side he has espoused, would have you previously resolve, to put no sense whatever on the law and the testimony, but what his favorite doctor will admit. Thus they run on in a shuffling circular sort of argument, which, though they studiously avoid ex-

posing it, is, when dragged into the open light, neither more nor less than this: 'You are to try our doctrine by the Scriptures only. But then you are to be very careful that you explain the Scriptures solely according to our doctrine.' A wonderful plan of trial, which begins with giving judgment, and ends with examining the proof, wherein the whole skill and ingenuity of the judges are to be exerted in wresting the evidence, so as to give it the appearance of supporting the sentence pronounced beforehand."

There is a complete harmony in all the Holy Scriptures, and therefore "the whole system of revelation must be explained, so as to be consistent with itself. When two passages seem to be contradictory, if the sense of the one can be clearly ascertained, in all such cases, that must regulate our interpretation of the other." Thus, "If we say that we have no sin we deceive ourselves, and the truth is not in us." 1 John i: 8. This is equal to saying: If we say we never sin, etc. And this was addressed to all the Christians in the world, A.D. 90. Then it is said: "He that committeth sin is of the devil;" and "whosoever is born of God doth not commit sin;" "we know that whatsoever is born of God sinneth not." 1 John iii: 8, 9; v: 10. Here is an apparent contradiction. The first quotation expresses a truth very often and very clearly expressed, both in the Old and in the New Testaments. Peter dissembled ten years after he was baptized in the Holy Spirit; and Paul did not count himself to be perfect. He, when far advanced in life, "found another law in his members warring against the law of his mind," etc. This accords with the experience of others, and with Solomon's declaration that "there is not a just man upon the earth that liveth and sinneth not." The other two seem to assert that the righteous

do not sin. But the first is plain and certain, and the others must be construed to agree with it, or we have a contradiction. Look again at the two last quotations, consider the context; and you will readily see that the very common idea is the correct one, viz., that those born, or rather, begotten of God, do not sin habitually. They may sin occasionally, but it is not their habit. This beautifully harmonizes with the other, and with all the Bible on the subject. Thus, all obscure, ambiguous, and figurative words and sentences may be construed so as to harmonize with the plain and unambiguous, whether they agree with Luther, Calvin, or any other man or men. "All opinions, doctrines, and practices, which are founded on a single word, or a sentence or two, contrary to the general scope and repeated declarations of the Holy Scriptures, are to be wholly repudiated. Of this class are 'auricular confession' to a priest, 'extreme unction,' the building of the church on Peter, purgatorial fire, etc., of the Roman sect." * * * But we have much reason for gratitude, that everything necessary to our acceptance with God, to religion and morality, is so often repeated and so fully expressed, that no honest mind can possibly err, who will apply himself to what is written; and, as Dr. Doddridge says, "I am more and more convinced, that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the original, or any good translation, is almost everywhere the true general sense of any passage; though an acquaintance with language and antiquity, with an attentive meditation of the text and context, may illustrate the spirit and energy of a multitude of passages, in a manner which could not other wise be learned." See also our rule nine, and the exemplifications there given.

ALLEGORICAL LANGUAGE.

It is said of the allegory that, "In it one thing is expressed, and another, entirely different from it, is meant." An allegory turns a true history into a symbol, and makes it represent another subject; as when Paul allegorized the history of Hagar and Ishmael, and Sarah and Isaac, owing to their aptness to picture out, or represent the two Testaments, and the people under them. Gal. iv: 24-31.

The Egyptians are accredited with the invention of picture writing, and the allegorical style of communicating their sentiments. And MacKnight gives five reasons for their doing so. These do not much concern us. Nor is it, to us, a matter of importance to find where the Jewish prophets got this style. They had it; and to understand it should be our purpose.

Learned authors tell us of four kinds of allegories: 1. The proper allegory. 2. The apologue, or fable. 3. The parable. 4. The enigma.

The enigma, or riddle "was a mysterious assemblage of different symbols, set forth either in verbal discourse, or, by presenting the symbols themselves to the eye. Either way exhibited, the meaning of the assemblage was so dark, that it required the greatest ingenuity to discover it. Of the verbal enigma, Samson's riddle is an example." (Judges xiv: 12.) Another example is found Ezek. xvii: 2-11. "Of the symbolical enigma Herodotus has recorded a remarkable instance, Hist. Lib. 4. 128-130, where he tells us, that when Darius Hystaspes invaded Scythia, the Scythian king sent him a present, of a bird, a mouse, a frog, and five arrows. This Gobryas, one of Darius' generals, considering it as an enigma, interpreted it in the following way: That unless the Persians could fly through the air like birds,

or hide themselves in the earth like mice, or swim through the lakes like frogs, they should not return to their own country, but be slain by the arrows of the Scythians."

"All allegories have two senses: *First*, the literal sense exhibited in the verbal description, or in the visible symbol. *Second*, the remote sense concealed under the literal sense, or under the invisible symbol. Wherefore, in every allegory, the first or literal sense is itself the sign of the second or hidden meaning, called the figurative sense of the allegory. And this figurative sense should be as distinctly manifest by the literal sense of the allegory, as the literal sense is exhibited, whether by the verbal description, or by the visible symbol. Properly speaking, therefore, the first or literal sense constitutes the body of the allegory, and the second or figurative sense, its soul. In compositions of this kind, if rightly formed, the literal sense ought to be perfectly plain; and the only exercise of one's ingenuity ought to be, not in understanding the literal sense, but in finding out its concealed meaning. See Hab. ii: 6; Micah ii: 4; Isa. xlvii; Ezek. xxix." Those wishing to study allegories will find other examples in Ezek xxxii: 2; xx: 46-49; Isa. lii: 1, 2; xxiii: 15-17; xiii: 10; Joel ii: 31, 32, etc. Examples of the allegory set forth in dreams and visions are found in Gen. xli: 17; Dan. iv; Ezek i; iv: 28, etc.

This style is not so common in the New Testament, and no more space is occupied with it than really seems necessary. See MacKnight on the epistles, Vol. VI: pp. 242-245.

SYMBOLIC OR MYSTICAL ACTION.

In all ages and countries, and among all people, it has been a custom to accompany words with corresponding

gestures and actions. This was more common when words were less copious and expressive, and especially in the east. The Scriptures abound in this, and a few examples will sufficiently set it forth.

In Gen. xxiv: 2, Abraham required his servant to put his hand under his thigh, and swear that he would not take a wife for Isaac from among the Canaanites. Jacob, before his death, required Joseph to put his hand under his thigh, and swear. Gen. xlvii: 29. On seeing Joseph's coat, Jacob, "rent his clothes" and mourned. Rending the clothes was common on such occasions, and always signified great grief. "When Ahab heard Elijah's words, he rent his clothes, and put sackcloth upon his flesh," etc. 1 Kings xxi: 27. These actions were symbolic of great distress. Ahijah caught Jeroboam's mantle and rent it in twelve pieces, saying, "take thee ten pieces," etc. 1 Kings xi: 30. Zedekiah made him horns of iron, and said, "thus saith the Lord, with these shalt thou push the Syrians," etc. 1 Kings xxii: 11.

Elisha said to the king of Israel, "smite upon the ground, and he smote three times, and stayed. And the man of God was angry, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it, but now thou shalt only smite it three times." 2 Kings xiii: 18. In this case the king did not understand the symbolic action. "I shook my lap, and said, so God shake every man out of his house, and from his labor, that performeth not this promise; even thus be he shaken out and emptied." Neh. v: 13. And Ezek. xxi: 6, 7, "Sigh, therefore, thou son of man, with the breaking of thy loins, and with bitterness sigh before their eyes. And it shall be, when they say unto thee, wherefore sighest thou? that thou shalt answer, for the tidings; because it cometh,

and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water," etc. Acts xxi: 10, 11: "There came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." John xiii: 4-17: Jesus washed his disciples' feet, as an example for them, saying: "I have given you an example that you should do as I have done unto you," *i. e.*, "wash one another's feet." This action, on the part of the Savior, was worth more to impress humility and brotherliness than anything else he could have said or done. Isa. xx: 2-4: "And the Lord said like as my servant Isaiah hath walked naked (*i. e.*, without the upper garment,) and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners," etc. This symbol, when explained as it was, must have been very impressive. Jer. xviii: 1-10; xix: 1-11. Having Jeremiah to see the work of the potter was for him; but breaking the potter's vessel, in the valley of the sons of Hinnom, in the presence of the elders of the people, and its explanation served to impress the elders and all the people as nothing else could.

Jer. xxvii: 2. The Lord said to Jeremiah, "make thee bands and yokes, and put them on thy neck," etc. This was explained to mean that the Lord would cause all the surrounding nations to put their necks under the yoke of Nebuchadnezzar. And Jer. xxviii: 10, 11: "Hananiah took the yoke from off the prophet Jeremiah's neck, and brake it, saying, even so will I brake the yoke of Nebuchadnezzar king of Babylon from off

the necks of all nations." The remainder of the chapter keeps up the symbol of a yoke. "The yoke is a symbol of bondage, affliction and servitude. So, in Ezekiel, 4th and 5th chapters, the prophet was directed to take a tile, and portray the city of Jerusalem on it, etc., requiring him to lie on one side, to eat polluted bread, to shave his hair, etc., all to impress the Jews by these symbols, with their impending evils.

So likewise, all men in all ages and countries, bow down to signify humility, reverence, supplication; sometimes as a token of respect, they bow their heads and add a salutation. Then, in worship, they bow with their faces to the earth, or kneel, or fall prostrate on their faces in times of greatest trouble and danger. This bodily action symbolizes reverence, submission, supplication. Many wives and others, in our own time have knelt before the governor or king, before offering a word of supplication for the life of a friend. Satan required Jesus to "fall down and worship him," if he would gain his wealth; because this bodily act symbolized inferiority and submission. So, too, we have in the Lord's Supper and baptism, most forcible symbols of death, burial and resurrection from the dead. Thus symbolic action is continued in the church; and Paul tells the disciples at Rome to present their bodies living sacrifices before God. Rom. xii: 1-3.

CHAPTER XII.

FIGURES CONTINUED.—Etymological meaning—types and anti-types—five important items noted; Deliverance of Israel—the leading facts—nature of their bondage—their numbers in Egypt—how they came to believe in Moses; three facts as to the relation of testimony to faith; the character of the miracles wrought—true and false miracles; effect of their faith in Moses—not saved when they believed—passing through the sea—what Paul calls their baptism unto Moses—five facts noted; when they were saved; Israel in the wilderness; four other facts, and their crossing Jordan and entrance into the promised land; the application to Christians.

THE NATURE AND OBJECT OF TYPES FURTHER CONSIDERED AND EXEMPLIFIED.

In carrying out the plan already indicated, two of the three manners of teaching have been considered, viz: The parables of the Savior and the literal teaching of the apostles, their exact harmony and force, etc. It now remains to examine the types of the Old Testament. Let us understand the meaning and object of scriptural types. Other types need not now be considered, except to aid in understanding these.

Type is from *tupos*, and this from *tuptoo*, to strike, and means,

1. A stroke, or blow.
2. The impression made by a blow; as “the print of the nails in his hands.” John xx: 25.
3. A model set before us for our imitation. Phil. iii: 17: “Ye have us for an example”—type. Heb. viii: 5: “Who serve under the example and shadow (type) of heavenly things.” 1 Thess. i: 7: “So that ye were en-

samples (types) to all that believe in Macedonia and Achaia."

4. In printing, that which makes the impression—the type.

5. In the Scriptures, it means, "a shadow of things to come," e. g. Col. ii: 16, 17, "Let no man judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow (type) of things to come; but the body (substance) is of Christ." Also Heb. x: 1, "For the law having a shadow (type) of good things to come, and not the very (or exact) image of those things," etc. 1 Cor. x: 6, 11, Paul, having noted very distinctly their deliverance from Egyptian bondage, and their sins in the wilderness, adds: "Now these things were our examples, (types) to the intent that we should not lust after evil things, as they also lusted." And, "Now all these things happened unto them for ensamples: (types) and they are written for our admonition, upon whom the ends of the world (or Jewish age) are come."

Here, besides telling us the meaning of scriptural types, we have named as types, their meat, drink, holy days, new moons and Sabbaths; then, their deliverance, their sins and punishments in the wilderness, etc. And we may add here, that in Heb. ix: 1-9, Paul describes the Tabernacle and its service in detail, and adds: "which was a figure (type) for the time then present, in which were offered both gifts and sacrifices," etc. This gives us almost the whole history and service of the Jews as types for us. We are strictly correct, then, when we say, with Stewart, Horne, Bishop Lowth, etc., that almost every thing, certainly every prominent thing, in the law of Moses was typical of something in Christ.

"The word anti-type (*anti*, against, over against, and

tupos, type,) denotes the substance, or that which is pre-figured by the type, e. g., the paschal lamb was the type of which Christ was and is the anti-type. The word *archetype* (*archee*, beginning, and *tupos*, pattern,) is used in nearly the same sense. It simply means the original pattern or model, according to which all the types were constructed."—*Milligan*.

Several items should here be noted:

I. There is always a resemblance, or analogy between the type and the anti-type.

II. The likeness is only partial, and care must be exercised to avoid pressing it too far; *i. e.*, imagining points of likeness where there are none. Moses resembled, and was a type of Christ, as a deliverer, mediator and law giver, not in any frailty or imperfection. Canaan was a type of heaven, or of the new earth, though the resemblance was slight. Adam was a type of Christ, but the points of difference, as in the previous cases, were much more numerous than the points of likeness.

III. The points of likeness were chosen, pre-ordained and are identified and made manifest by Paul.

IV. Every type is a prophecy. They all point to the future. In this they are in contrast with most symbols, which relate, generally, to things present.

V. Two objects were to be accomplished by types: (1) To give a pictorial outline representation of grand future events; especially the scheme of redemption by Christ. (2) To serve as a demonstrative proof of the divine origin of the anti-type. Heb. iii: 5. "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after," etc. Deut. xviii: 15, 18, 19. Hence we have in the types of the Old Testament, and their anti-types in the New, the moral demonstration of the divinity of

Christ and his scheme of redemption. The antitype is the fulfilled prophecy. As the glove fits the hand; as the atmosphere is suited to the lungs, etc., so are the types of the Old Testament to their antitypes, the great facts of the gospel. As a substance corresponds with its shadow, so the religion of Christ corresponds with the types of Moses, and shows that it was pointed to by those types.

Paul's definition of a type, Heb. x: 1, is a happy one. He calls it "a shadow of good things to come." If we look to the rising sun, and a man is approaching us, his shadow first reaches our eyes. It gives a general idea, but not "an exact representation of his person." As the sun ascends and he draws nearer, the shadow becomes more distinct; but it never gives an "exact representation of his person." Jesus came from the gates of the morning; but his shadow, or type, reached the world four thousand years before his person was seen. So all the sacrifices, figures, or types of him, were distant, shadowy representations of his person, offices, character and wonderful works. They were the shadows, (types) of the substance or antitype.

It is not always safe to conclude that a thing or event is an antitype simply because it happens to fit the type. True, when there are many fitting points, not otherwise to be accounted for, we conclude they were shadowed forth in the types, and are antitypes. But the only certain way of determining when a thing is an antitype, is to have one of the New Testament writers say so, as we have seen Paul does of almost every leading thing in Judaism.

This principle holds, also, as respects other prophecies. We may think that certain ancient prophecies referred to events in our own day, or in past ages, but we

may err, as many have; and the only certainty is where the New Testament writers identify them; as Peter, on the day of Pentecost does the prophecy of Joel; (ii: 28, 29;) and as Paul does Jer. xxxi: 31-34, in Heb. viii: 8-12.

In interpreting types, the same rules obtain that are used in interpreting symbols, parables, metaphors, etc. Hence, we are now prepared to investigate several of the principal types of the Old Testament, according to these rules and principles. These, and like investigations of other subjects, will serve as further exemplifications of the rules given.

TYPES AND THEIR ANTI-TYPES.

We are now ready to consider the Old Testament types and their corresponding New Testament anti-types. The first in order is

THE DELIVERANCE OF ISRAEL.

Now, according to the rules and principles given and exemplified, let us try to understand the Mosaic system. And, in this investigation, let it be remembered that we are giving, not the traditions of the Rabbis, or the opinions of men; nor will we draw any important conclusions from doubtful passages of Scripture. Having fully determined to stop where the Bible stops, and to go where it leads, even "through floods and flames," we are simply inquiring for its plain teaching, by direct precept, by primitive example, or by necessary inference. All beyond are incidental and unauthoritative.

THE TYPICAL NATURE OF THIS DELIVERANCE.

Paul said of this deliverance, "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud; and all passed through the sea; and were all baptized unto Moses

in the cloud and in the sea; and did all eat the same spiritual meat," etc. * * "Now these things were our example (figures or types) to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters," etc. "Now all these things happened unto them for ensamples, (or types) and they are written for our admonition upon whom the ends of the world (the Jewish age) are come." 1 Cor. x : 1, 2, 6, 7, 11, etc.

Two facts need to be observed here: 1. That this is applied by Paul to the Gentiles, and leaves no chance for doubt that it belongs to us. 2. That it refers directly to the deliverance of Israel from Egyptian bondage. Their bondage was a type of our bondage to sin. Their deliverance was a type of our deliverance from sin. We are not following a "cunningly devised fable," therefore, when we carefully note

THE LEADING FACTS IN THEIR DELIVERANCE.

According to Bishop Usher's chronology, which is most generally received, though it is not infallible, God's call to Abram, Gen. xii : 1-6, was B. C. 1921. Perhaps about six years after this he appeared to him again, Gen. xv : 13, 14, and said :

"Know of a surity that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance." About four years after this God appeared to Abram again, changed his name, and instituted circumcision; after this he appeared to him again with fuller assurances. See Genesis xvii. And B. C. 1872, forty-nine years from his first appearance, he appeared to him yet again, when he

would not withhold even Isaac. In all these cases God renewed his promises to Abraham; Gen. xxii: 15-20. But the calculation is from his first appearance in Ur, of the Chaldees, B. C. 1921. Their deliverance was B. C. 1491. Take this from that, and we have just 430 years. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Ex. xii: 40; Gen. xv: 13. This does not say they were sojourners in Egypt 430 years, but simply that they dwelt in Egypt, and they were sojourners 430 years. So they were. They had no settled place from the call of Abram to their entrance on the land of Caanan, which was 430 years. The mistake has been in commencing to count from their going down into Egypt, instead of from the call of Abram. Stephen, Acts vii: 6, 7, counting only the hundreds, says: "And God spake on this wise, that his seed should sojourn in a strange land (not all the while in Egypt;) and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place. It was only about 215 years from the going down of Israel into Egypt, to thier coming out under Moses. See chronology of Genesis xlvii, and Exodus i.

NATURE OF THEIR BONDAGE.

It was not the slavery of such as were captured in war, and bought and sold. They had many personal rights, owned much personal property, and were remarkably prosperous in many respects. They lived mainly together, and in the best part of Egypt. But, "The Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard

bondage, in mortar, and brick, and in all manner of service in the field: All their service wherein they made them serve, was with rigour." Ex. i: 13, 14. See Ex. ii: 23; vi: 9; Num. xx: 15; Acts vii: 15, 34; Ps. lxxxi: 6.

THEIR NUMBERS IN EGYPT.

In 215 years in Egypt, they increased from three score and fifteen to 603,550, twenty years old and upward, that were able to go forth to war. Ex. i: 46. This was a vast army. And when the women, children and all were counted, there must have been about 3,000,000.

They were encamped around the Tabernacle, three tribes east, three west, three north, and three south. The Tabernacle was in the center, and Moses, Aaron and the priests camped at the east, or front of the Tabernacle, which was covered by a pillar of cloud by day and of fire by night. This cloud was so manifest that it could no more be mistaken than the sun in cloudless mid-day. The tribes were summoned to march on the lifting of the cloud, by the sounding of the trumpets. In all this there was no chance for mistake, unless they might mistake day and night. Still they needed faith in the words of men supported by miracles, since some of them could not see when the cloud arose, or hear when the trumpet sounded, being from four to eight miles distant from the Tabernacle. They had faith in God, in Moses and in the priests, on divine testimony.

HOW THEY CAME TO BELIEVE IN MOSES.

The Israelites had a constant and comforting assurance that God would deliver them from their bondage; for they knew something of the Abrahamic covenant, its prophecy and its promises, which included all this,

as we have seen. Joseph lived 110 years, and governed Egypt perhaps about eighty years; (unless the king that "knew not Joseph" arose sooner, concerning which we have not certain testimony.) When he was about to die he "said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Gen. i: 24, 25.

They doubtless thought the time long; and when the wonderful story of Moses was known among them, they looked, we may presume, with some degree of hope all the forty years of his life in Egypt. But when he fled from Egypt, and during his forty years absence, they must have lost hope in him. When God appeared to Moses in the bush, and proposed to send him, "Moses answered and said, but behold they will not believe me, nor hearken to my voice; for they will say the Lord hath not appeared unto thee." Ex. iv: 1. (See, also, the preceding chapter, and the following history.) This was a most reasonable conclusion. How were the "elders of Israel," and the whole people to believe that Moses was the long promised and anxiously hoped for deliverer? Nearly fifteen hundred years after this, the Jews and all nations were looking for the promised Messiah; but how could they know that Jesus of Nazareth was that Messiah? The answer is: By his miracles. John xx: 30, 31. So now, the Lord said to Moses, "Cast down your rod." He did so, and "it became a serpent, and Moses fled from before it." Then he said, "take it by the tail." He did so, and "it became a rod in his hand again." "Put your hand in your bosom." He did so, and "took it out leproused

white as snow." "Put it back." He did so, and when he took it out it was "restored whole as the other." Now, said the Lord, go down, gather the elders of Israel, and perform these two miracles before their eyes, "and it shall come to pass that if they believe not the voice of the first sign, they will believe the voice of the second sign." See Ex. iv: 2, 3, 4 and on. Moses did so, and "the people believed." Ex. iv: 31. In this way, then, the people of Israel got faith in Moses; not by a direct and mysterious operation, but by plain and unmistakable manifestations of miraculous power, God's word, supported by miracles. But Moses had to perform other very signal miracles, culminating in the death of the first born in every Egyptian house, before Pharaoh would let them go. And then his faith failed, and he followed Israel to his own utter destruction in the Red sea. Ex. 5th to 14th chapters.

Here we have three great facts very distinctly made out and established, viz.:

I. That faith rests on testimony, the testimony being of the same nature of the truth or proposition to be believed; thus, an extraordinary proposition must have extraordinary testimony, such as Moses gave.

II. More testimony is required to cause some people to believe than others. The Jews were ready, glad and easy to believe, and did believe on two miracles, while Pharaoh required ten others, and then had not strong and profiting faith.

III. There is testimony enough to make Pharaoh and his court, doubting Thomas, and all the world believe. This is a manifest and glorious truth, and cuts off all excuse or apology for disbelief.

THE NATURE OF THESE MIRACLES.

I. The difference between what sooth sayers could

do, rightly called "wonderful works," and true miracles, appears in the fact that "Moses' rod swallowed up their rods." They could not only see this, but it was so manifest that they could not fail to see it. So it was with the healing of the lame man, Acts iii, and with Simon the sorcerer, Acts viii. The people saw the difference between the true miracles performed by Philip, and the wonderful works performed by Simon, and they "believed Philip." There was no dark lantern, or curtains, or dim lights to obscure the vision. All was in open day, and the utmost scrutiny was invited. Not so of the false prophets, or wonderful workers, magicians, or astrologers.

II. The manner of stating these true miracles is direct and emphatic as in the Bible, and as in all the prophecies. Not so with false prophets or deceivers.

III. Then the fact that these miracles were a part of the history of the Jews from their deliverance from Egypt would expose the record to contempt and ridicule, if they had not been real. The fathers would have said: "we were there, and we know that nothing of the kind ever occurred. Moses wrought no such miracles, the Red sea was not parted," etc. But instead of this, every Jew then, and till to-day, believes in the reality of these miracles. And these Jews were the very best, and in fact, the only witnesses; and their testimony cannot be invalidated. As well might we tell a man he was deceived in the light of a cloudless day, as to tell these three millions of people that they were deceived concerning these miracles, including their passage through the Red sea, the quails and manna, the pillar of cloud and fire, bringing water out of a rock for all the host, the opening of the earth and swallowing of Korah and his company, the falling of the walls of

Jericho, etc. If they could, by any possibility, be deceived as to these, there is nothing certain, even our personal existence! and we must be universal skeptics. And if these Jews did not, like Paul, give evidence of honesty and sincerity as to their faith, then can no man give evidence of honesty or sincerity in any thing! This is taking the highest ground. This ground the Christian defiantly occupies. Nothing of the same nature ever was or ever can be better proved. Hence, if these miracles, and the truths they attest, are not proved, nothing is proved or can be proved. [See the conversion of Paul, etc.]

THE EFFECT OF THEIR FAITH IN MOSES.

Without faith in Moses they would not have been willing to follow him. With it, they were very desirous to go under his leadership. Faith in him as a man, worked in them this willingness. So now, faith in the Great Anti-type of Moses, "works by love," "purifies the heart," "and makes us willing to follow Him." And when Paul tells us (Phil. ii: 13) that God "works in us to will and to do of his good pleasure;" this is the way. He gave them faith by giving them testimony, and that faith worked in them the will to serve God.

STILL THEY WERE NOT SAVED.

This should be noted as a distinct and important fact. They had all the needed faith. The evidence of this is:

1. In the statement before cited, that "they believed in God;" they "believed also in his servant Moses."

2. That faith had done its work; it had made them willing and ready to obey. This is the office of faith.

3. There is not the slightest intimation of a lack of faith till after they started. They are reproached all through the wilderness for lack of faith; but not before, nor when they started to follow Moses out of Egypt. If

faith could save them, then, without a trial of faith, and the obedience of faith, they would have been saved in Egypt. Yet they were not saved there. They never felt that they were saved there. They never claimed to be saved there. They never rejoiced there. Hold a little. We shall see precisely when and how they were saved, after

THEIR PASSING THROUGH THE SEA.

See Exodus 12th chapter. The beginning of the year is changed from the civil to the sacred, and the new year begins with this wonderful deliverance. This, as an indisputable fact, shows the greatness and certainty of the event. No man can account for this change without allowing that it was the work of God. What could now change the beginning of our year from the first of January to any other period? No rational man will claim that human power could do this. The birth of Christ changed the chronological index of the world; and to-day every infidel in the land writes "the year of our Lord 1890!" Perhaps he does not think of this when he dates his letters! No human wisdom can even imagine how this change was made from *Anno Mundi* to *Anno Domini*, that is, from the creation, to the redemption of the world by the death of Christ, without admitting that the hand of God was in this. The flood made no such change. Only the deliverance of Israel, and the resurrection of Christ changed the world's chronology! If the miraculous inspiration of the holy Scriptures was our theme, here we should occupy several pages. It may serve the purpose in hand to simply note the facts, as they appear, uncontradicted and unquestioned.

They kept the paschal lamb from the tenth to the

fourteenth, killed it at evening, and started out on the fifteenth of the first Hebrew or sacred month; Abib or Nisan, answering to our March and April. "They were about six hundred thousand men on foot, besides women and children, and flocks, and herds, even a very great multitude." Ex. xii: 37, 38, 42. Starting from Rameses they reached Succoth. From Succoth they went to Etham. Ex. xiii: 20. Then they "camped before Pihahiroth, between Migdol and the sea, over against Baalzephon." Ex. xiv: 2. So far all went well. The pillar of fire and of cloud went with them day and night. This camp, the last before their crossing the Red sea, is of great interest. Still, many things about it are not very clear. The language quoted is certain, but not clear. Matthew Henry says:

"On one hand was Pi-hahiroth, a range of craggy rocks unpassable; on the other hand were Migdol and Baalzephon, which, some think, were forts and garrisons upon the frontiers of Egypt; before them was the sea, behind them were the Egyptians, so that there was no way open for them but upward, and thence their deliverance came."

Watson says:

"The Hebrew *pi* answers to the modern Arabic word *fum*, signifying "mouth;" and is generally applied to passes in the mountains.

* * * The whole word (Pi-hahiroth) would imply the mouth or pass of Hahiroth or Hiroth. * * * The place where this miracle is supposed to have happened, is still called Bahral-Kolsum, or the sea of destruction; and just opposite to the situation which answers to the opening called Pi-hahiroth, is a bay, where the north cape is called Ras Musa, or the Cape of Moses. That part of the western or Heroopolitan branch of the Red sea where, from these co-incidences, the passage most probably took place, is described by Bruce as about three leagues over, with fourteen fathoms of water in the channel, nine at the sides, and good anchorage everywhere. The farther side is also represented as a low sandy coast, and an easy landing place."

Those regarded as the best authorities say, on Ex. xiv: 2; Num. xxxiii: 7, that "Pi-hahiroth signifies the mouth of the ridge, or chain of mountains, which line

the western coast of the Red sea, called Attaka, 'deliverance,' in which was a gap, which formed the extremity of the valley of Beda, ending at the sea eastward," etc. "Migdol signifies 'a tower.' Baalzephon signifies 'the northern Baal.'"

But whether these definitions and historic statements are strictly correct or not, it is evident that the Israelites were effectually shut in, and without a way or means of escape from the pursuing enemy, till the Lord intervened. Their camp was probably about twelve miles square, each tribe under his own banner. They were sorely distressed. So was Moses; till God ordered him to say to the people, "stand still," or wait "and see the salvation of the Lord." Moses stretched out his hand, the wind came, blew out the way, and then came the order to "go forward." Ex. 14th chapter. "And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen. And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians," etc. Ex. xiv: 22, 23, 24. In the mean time, the Israelites passed over, and stood on the other shore. This is what is referred to, 1 Cor. x: 1, 2: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," etc.

WHAT WAS IT PAUL CALLED THEIR BAPTISM UNTO MOSES?

Note the facts:

1. A way was opened in the waters for an army of

about three millions of people, with an immense quantity of stock, etc., to pass hastily through. It must have been a very wide opening. Very few of them, if any, could have been reached with sprays of water from the upstanding walls. And they went through "dry shod."

2. "The depths were congealed [frozen] in the heart of the sea." Ex. xv: 8. No sprays could, therefore, go from the frozen walls. Not a drop of water touched them.

3. "The Lord looked upon the Egyptians through the pillar of cloud." The cloud was, therefore, over them.

4. It was not a rain cloud, but a "cloud of the glory of the Lord." No water fell from it.

5. That cloud, which gave the Israelites light by night and shade by day, and which guided their way, removed and went behind them so the Egyptians came not near them all that night. This cloud was, of necessity, in some measure before them also. Thus, the cloud over them, before them, and behind them, and the walls of water on each side completely boxed them up, buried them! Hence, Paul says, they were baptized—not in the cloud, nor in the sea, but "in the cloud and in the sea." Both were required to baptize them unto, or into, Moses. This, then, is what Paul calls their baptism. Some of us have seen persons buried in the clay and in the soft rock; and sometimes, in the sand and in the clay. Both were used to complete the burial, by shovels full of earth.

It is claimed by one class of writers that Ps. lxxvii: 15–20, refers to this baptism. This is by no means proved. If it was it would not *disprove* the facts here noted. It is always unsafe and unfair to draw an uncertain conclusion contrary to certain facts. Josephus says that

something like the narrative in the 77th Psalm occurred after the Jews gained the other shore. Possibly in this way Pharaoh was drowned; but certainly the Jews were boxed up or buried in the cloud and in the sea.

BUT WHEN WERE THEY SAVED?

Well, it is evident that they did not consider themselves saved in their camp before Pi-hahiroth. They were in the deepest mourning. The Red Sea was the boundary of Pharaoh's dominion, and they must get beyond that border. Even after that they might have fear of Pharaoh.

But so soon as the narrative of their baptism is recorded, and they stood on the farther shore, it is said: "Thus the Lord saved Israel *that day* out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore." Ex. xiv: 30. Then, in the following chapter, comes the grandest song that had, to that time, been sung or heard by mortals! It is even connected with the final triumph over death, and reaching of the golden shore! Rev. xv: 3. Here, then, we find the time and place where, and how they were saved; and the circumstances and results all concur.

It has already been fully proved by the language of Paul, that their salvation from bondage in Egypt was a type of our salvation from bondage in sin. No one questions this. No one, perhaps, ever did question this. We should, therefore, understand well and minutely *how* they were saved, the consummation being found in their baptism unto Moses in the cloud and in the sea. The antitype precisely corresponds with this. No one, in the days of the apostles, claimed to be saved before baptism. They had the faith and repentance, the right state of mind and heart, as the Israelites did before their baptism

into Moses, but as the Israelites were not saved while yet in the dominion of Pharaoh, so these people were not saved till they were "translated out of the kingdom of darkness into the kingdom of God's dear Son" in baptism. "For as many of you as have been baptized into Christ have put on Christ." Gal. iii: 27. How precisely this accords with the great commission: "He that believeth and is baptized shall be saved." Mark xvi: 16. If some of the Israelites had refused to be baptized in the cloud and in the sea, and had remained, behind, while the host followed Moses (and we do not know but some did refuse, for it was a fearful undertaking!) but one fate awaited them, falling into the hands of Pharaoh. And now, if some persistently refuse to receive Christian baptism, the clearly marked and fully admitted antitype, what must be their fate? This inquiry does not include those who *cannot* be baptized, but only those who *refuse*, and persistently *will not*.

ISRAEL IN THE WILDERNESS.

But being saved from their sins was not equal to reaching heaven; just as being saved from slavery in Egypt was not reaching the promised land on the part of the Jews. It was *on the way*; this was all to them, and is all to us. They were in the wilderness yet, and Jordan was between them and Canaan. So are we in the wilderness, and the Jordan of death must be passed before we stand on the golden shore and sing of final salvation.

They were very happy when they were saved from Pharaoh, and perhaps thought they would never doubt, or complain of God any more. But three days' journey in the wilderness of Shur without water, convinced them that they were in the flesh still, and quite a distance from "the land that floweth with milk and honey." And

when they found water, at Marah, they could not drink it, "and they murmured." When Moses cast in the tree, and sweetened the water, it would seem they should have been content, and murmured no more. Then they reached Elim, on the way to Sinai, "on the fifteenth day of the second month after their departure from the land of Egypt." Ex. xvi: 1, 2, etc. And here they murmured desperately for flesh. Thus, as they started, so they continued forty years in the wilderness, till the numbered men were all dead, save Caleb and Joshua. What a type of our wilderness life! Have we not often rebelled, and murmured against God in our hearts, if not otherwise? "Wherefore I was grieved with that generation, and said, they do alway err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily," etc. Heb. iii: 10-13. See Heb. 3d and 4th chapters, for Paul's forcible and clear application of that wilderness type to Christians. He would excite our fear, lest we fail as they did. He says that we, too, entered into rest, a great rest, when we entered into Christ, and were saved from our sins. But he adds that, as there was a better rest for them, in Canaan, so "there remaineth, therefore, a rest unto the people of God. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Heb. iv: 3-11.

Often were the Jews marched to the borders of Jordan, as if they were to pass over; and many of them, doubtless, thought they would then go over; many who never did reach the good land! And how many of us have stood on the brink of Jordan, our feet dipped in its

waters, and we and our friends thought we were going over! But as the Israelites turned and marched away, so we were raised up, and are still for a little while yet in this wilderness. But, finally, they did pass over; so, too, shall we. How soon we know not.

THE TYPES AND ANTITYPES HERE PRESENTED.

I. The bondage of the Jews in Egypt, the type of our bondage in sin.

II. Moses their deliverer, and the type of Christ, our deliverer.

III. The miracles of Moses in Egypt, the foundation of their faith, and the type of the miracles of Christ, the foundation of our faith.

IV. Their baptism into Moses in the cloud and in the sea, the type of our baptism into Christ.

V. Their being saved from Egyptian bondage, the type of our being saved from sin.

VI. Their wilderness life the type of our life in Christ, in this "wilderness of woe."

VII. As they sinned, after being really saved, and failed to reach the promised land, so we sin after being saved in Christ, and may fail to reach the everlasting rest. What a type! and what an antitype!

VIII. Their crossing Jordan a type of our death. Everybody speaks of the Jordan of death, and sings: "On Jordan's stormy banks I stand."

IX. The land of Canaan a type of heaven.

Some of these types are more striking and impressive; but they were all the best that could be found. Material things typified spiritual things. Temporal things typified eternal things. And all "these things are written for our admonition." 1 Cor. x: 6-11. Shall we profit by them as we ought? Or will we be stiff-necked and re-

bellious, after all, as that wonderfully typical people were? It would seem that the case could not be more clear; so that we are, and must be, forever "without excuse." The Lord help us to be wise, and so improve the opportunities graciously offered us!

CHAPTER XIII.

THE JEWISH TABERNACLE.—Stackhouse on early places of worship ; importance of understanding the type ; six items we cannot be certain about ; description of the tabernacle and its furniture, the ark, the altar of incense, the incense, the table of shew bread, the candlestick ; first holy place, second holy place ; outer court, the laver, the altar of burnt offerings, and their antitypes in the New Testament ; from Calmet, Brown, Sherwood, Watson, Jones ; six important items ; the water of separation and its antitype ; the holy oil and its antitype, etc.

Stackhouse's history of the Bible, p. 310, says :

“From the first beginning of time, God had always some place appropriated to the solemn duties of religious worship. Even in the small space of his continuance in Paradise, Adam had where to present himself before the Lord ; (Hooker's Ecc. Polity, Book V.) and after his expulsion from thence, his sons, in like manner, had whither to bring their oblations and sacrifices. (Gen. iv : 3.) The patriarchs, both before and after the flood, used altars, and mountains, and groves for the self-same purpose. (Gen. xiii : 4, xxii : 1.) Here they had their *proseuchæ*, or places for prayer, which were certain plots of ground, encompassed with a wall, or some other enclosure, and open above. But since the first place of this kind, that made any considerable figure, was the tabernacle which God ordered Moses to erect in the wilderness, as an habitation for his majestic presence to reside in, it may not be improper, in this place, to give some account of it, and the other holy things appertaining to it.”

Without seeing and understanding the type we could not see or appreciate the antitype. We must be well acquainted with the *shadow*, if we would see how it fits and adumbrates the *substance*.

And it may be well to suggest that neither of the three temples was, in all respects, like the tabernacle which Moses built at Mount Sinai, and neither of them was so

extensively and manifestly typical as the tabernacle. And it is a fact, also, that a number of things about this tabernacle, which we might all be glad to know, are not in the divine record. Let us note some things we cannot be certain about:

1. Whether the silver sockets, into which the tenons on the lower ends of the upright-boards entered, had any foundation but the earth. One hundred talents of silver were used in making these sockets; (See Ex. xxviii: 27), a talent to each socket, which is probably about \$150,000, or 9,370 pounds avoirdupois.

2. Whether the laver was at or near the door, or entrance into the first holy place. The only Bible statement is, that it was "between" the altar and the entrance to the tabernacle. Ex. xxx: 18; Ex. xxxix: 7.

3. Nor can we be certain as to the exact place of the altar of incense, or the table, the candlestick, or the ark. Their relative position is given, but not their precise place.

4. Whether the roof was flat, oval, or conical, like most of our modern roofs. It is represented in pictures, books, and papers in each of these styles. The Bible has no direct statement on the subject.

5. The thickness of the boards is not given. Conjecture and tradition say it was half a cubit; but the Bible says nothing on the subject.

6. Modern papers and books generally give eighteen inches as a cubit. Others say a cubit is nineteen inches, and some say twenty-one, some twenty-two inches. The table in A. Campbell's *Living Oracles* says "a cubit is equal to 21,888." This is only a little less than twenty-two inches. It is agreed that the Hebrew cubit was greater than the Roman, and that the length of the forearm was a cubit. We have no reason for concern about

this or any other indefiniteness, however, since we lose nothing of importance by it. For instance, if we adopt eighteen inches for a cubit, then all the tabernacle is measured by the same rule; and so of the furniture, etc. But it cannot be right for us to be positive and definite, where the Bible is neither positive nor definite. If we follow the Bible, we should stop where it stops, and be positive only where it is positive and clear. And yet writers are both definite and positive on all these and other points, when it is not possible for any one to be certain. Thus, the exact size, position, etc., of the tabernacle and its furniture are given, and differently given by different authors; and the common reader does not know who is right, or whether either is right. Let us follow the Bible in style and manner, as well as in facts and truths; respecting its silence as well as its utterances. Let these things be remembered while examining the following:

DESCRIPTION OF THE TABERNACLE AND ITS FURNITURE.

The tabernacle was thirty cubits long, ten broad, and ten high, and was made of boards a cubit and a half broad and ten cubits long, completely covered or plaited with gold. Counting 18 inches for a cubit, it was 45 feet long, 15 wide, and 15 high. Ex. xxvi: 15-30.

It had four coverings. Ex. xxvi: 1-14; xxxvi: 8-20. The first was of fine twined linen, and was to be made of ten curtains, each 28 cubits long and four cubits wide. This, when complete, was 60 feet long and 42 feet broad, and would extend from the east, or front part, over the west end, and down to the ground. It would lack 18 inches of reaching the ground on the north and south sides; that is, provided the top was flat. The other three coverings, of (1) goat's hair, (2) ram's skins dyed

red, (3) badger skins, were to be 30 cubits, or 45 feet long, 4 cubits, or 6 feet broad, and there were eleven of them. When put together it was 66 feet long and 45 broad, and would extend from the ground at the west end to the front, or east end, and hang over about 6 feet; and would reach to the ground on each side. The east end was covered by elaborately-figured curtains. See Ex. 26th and 36th chapters. On the first day of the first month of the second year after their deliverance, the tabernacle was set up. (Ex. 40th chap.) Aaron and his sons were set apart, and the tabernacle and all its furniture were sanctified, or set apart. Still it is not necessary, and might not be safe to affirm, that the tabernacle was flat on top, though there is no other apparent way of accounting for the size of the coverings.

It is not so distinctly stated, but it is agreed that the most holy place was a cube, 15 feet square every way. It was separated from the first holy place by curtains, and the first holy place was the same width and height, but thirty feet long. The outer court was 100 cubits long, or 150 feet; and fifty cubits, or 75 feet wide, and was inclosed by fine twined linen, supported by posts all around; counting 18 inches as a cubit.

THE FURNITURE OF THE TABERNACLE.

The ark was three feet nine inches long, two feet three inches high, and the same in breadth. (In a recent sermon Dr. Talmage puts the ark at "about five feet long," when he compared it to the "ballot-box." (What great mistakes great men can make, for lack of close investigation!) See Ex. xxxvii: 1, etc. It was overlaid with pure gold, and had a pure gold mercy-seat above of great weight, and two cherubims fastened one to each end, their wings, one of each, extending toward the walls north and south,

the others crossing, and their faces turned as if looking steadily into the ark, or upon the mercy-seat, probably suggesting what is referred to in Peter i: 12: "Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things that are now reported to you by them that have preached the gospel to you with the Holy Ghost sent down from heaven; which things the angels desire to look into." There were in the ark the tables of the testimony, Aaron's rod that budded, and some of the manna. Ex. xxv: 16-20. The book of the law was by its side. Deut; xxxi: 26. There was nothing else in the most holy place, except the golden censer. It seems certain that it was placed midway between the north and south walls, but how far from the west wall, and how far from the veil, we have no means of knowing. The interest involved in that ark and its mercy-seat might well interest angels! How unaccountable that man is not more thoughtfully interested in it! It is the emblem, or type of all that mercy by which sinners may be saved!

On the tenth day of every seventh month, and during their third annual feast, the high priest entered, with his censer, taking fire from the altar of incense, and putting incense thereon. This he held under the mercy-seat, and so made atonement for the people and for himself. He was arrayed in his priestly robe, with its bells, his mitre, urim, thummim, etc., and was careful to purify himself before entering. The people were without, praying in deep humility and reverence. The Hebrew *Kaphar*, translated "atonement," means *to cover*; as the four coverings of the tabernacle shut out all light, and effectually hid from the gaze of men everything under them; and as the mercy-seat covered the fiery law. The English word *atonement*, *i. e.*, at-one-ment, expresses the ef-

fect; the reconciling of men to God, and so making them one! How rich is this type! Its antitype is in heaven, where Christ sits on the mercy-seat, at the right hand of God, ever living to make intercession for the saints; that is, pleading his own "sake" or merits; so that we are to ask only in his name, or by his authority—not "for his sake;" not pleading his merits, since he does that himself. It might be presumption for us to get in his place before the Father. He said: "Whatsoever ye shall ask the Father *in my name*, he will give it you." John xvi: 23.

The candlestick. This, with its tongs, snuffers, and dishes, was made of a talent of pure gold, beaten. Ex. xxv: 39; xxxi; xxvii: 31; xxx: 8. The talent of pure gold used in making the candlestick and its furnishings, was worth at least \$22,000. It occupied the south side of the first holy place. Ex. xl: 24. As there was no light in the most holy place, except that which emanated from the divine presence over the mercy-seat and between the cherubims, so there was no light in the first holy place but what came from the seven golden candlesticks, or lamps, with their pure and typical oil. So the Christian priests have no light in the church except the light of truth, which David says is "a lamp to my feet and a light to my path." Ps. cxix: 105. All outside of this is darkness and uncertainty. So are all the commandments and ordinances of men, so far as concerns worship, pleasing God, or profiting man religiously. Matt. xv: 9; Mark vii: 7. This rich candlestick, with its sacredly prepared oil, gave literal light, and was the type of *truth*, the true light. "For whatsoever doth make manifest is light." Eph. v: 13. (See the references.) There could not be a more beautiful type, or a more certain and manifest antitype. Still this lamp

must be like the type, trimmed morning and evening, and kept supplied with oil.

The table.—This was two cubits, or three feet long, a cubit, or eighteen inches broad, and a cubit and a half, or twenty-seven inches high, and was covered with pure gold. All its dishes, spoons, covers, and bowls were pure gold. Ex. xxv: 23-30; xxxvii: 10-16. Twelve loaves, each having in it two-tenth deals of fine flour, remained on it from one Sabbath to the next, then were replaced by others, and the priests alone should eat these in the holy place. Lev. xxiv: 5-10. Here is the type of the Lord's table, in the holy place, the church, and at it only the priests shall eat. Here we have but one tribe, and but one loaf, emblematic of one body broken for us. How rich and important the lesson in this type!

The altar of incense.—This was a cubit, or 18 inches square, and 2 cubits, or 3 feet high, covered with gold, and it had horns at the corners, "and a crown of gold around about." Ex. xxx: 1-6. It was in the first holy place, between the candlestick and the table of presence bread, before the veil that separated the holy from the most holy place, and "before the mercy-seat;" which would be about midway from south to north of the holy place, but precisely how far from the veil is not stated. "And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth (or dresseth) the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord, throughout your generation." Ex. xxx: 8-10. And in Ex. xxx: 34-38, we have a recipe for making this incense: None was to be made like it, and it was to be used only as directed. What a wonderful type of the prayers of the saints! How costly and precious, pleasant and effective!

This altar was the type of what is usually called "the altar of prayer." Its antitype is the *place* of prayer, not any literal, raised altar. This is also one of the types which has a double meaning; an antitype, which itself has an antitype. For while the family altar, or night and morning family prayer, closet prayer, and congregational prayers are clearly antitypes, *i. e.*, the *places* are; and the prayers themselves are the antitypes of the incense offered on this altar, there is a reference to a "golden altar" in the visions of John. Rev. viii: 3 reads: "And another angel came and stood by the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints upon the golden altar which was before the throne." The "odors" were "the prayers of the saints." Rev. v: 8. There is, then, *something*, in the heavenly state, called "the golden altar," which is typified by this altar of incense in the tabernacle; and there is something there called "odors," which is explained to be "the prayers of the saints." The prayers of the saints are, then, the antitypes of the "sweet incense," or odors, offered on the altar of incense in the tabernacle; and so important and expressive is this, that it is carried forward into the future state, at least into the millennial, if not into the final state of the saved!

Here we have taught more plainly and impressively than anywhere else in all the Bible, the need of morning and evening prayers; "a perpetual offering before the Lord." These prayers are typified also by the morning and evening burnt offerings. Is there not much meaning in our having *two* types, and they so wonderfully expressive, of our morning and evening devotions, and of all that can be meant in "pray without ceasing, and in everything give thanks?" the fruit of our lips, giving

thanks to his name? How dare we claim to be "kings and priests to God," if we make not these offerings according to the type?

Now, having described the furniture in the most holy place, and in the first holy place, let us remove the curtain at the east end of the tabernacle, and come out into the "outer court," which was inclosed by pillars and curtains, and was 75x150 feet, the tabernacle occupying the west portion, leaving a space on each side, and in front a space, probably about 75x105 feet. This outer court had in it the laver and the altar of burnt offerings.

The laver.—This was of brass, and was, in some way, unexplained, made of, or had connected with it, the looking-glasses of the women. These were of polished brass. Ex. xxx: 18. "And thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat." Ex. xxx: 18, 19. See also Ex. xxx: 28; xxx: 9; xxxv: 16; xxxviii: 8; xxxix: 39: xl: 7-30; Lev. viii: 11. We are not taught its size, or its shape, though our modern literature gives a very nice picture of it, according to their supposing. This is misleading the candid inquirer. No man knows its form or size, or where it stood, except as we read, "between the altar and the tabernacle." It had water, common water, to wash the hands and feet of the priests, not the holy water described in Num. xix, called "the water of separation."

Its use shows that cleanliness was necessary in the worship of God. These washings are regarded as typical of Christian baptism. This is not very clear, as may appear in the "consecration of the priests." It is enough

for us to note that, it sets forth the bodily, as well as the spiritual cleanliness and purity of the divine service. Cleanliness, decency, order and purity become the worship of the Infinite One! Were we investigating the temple which Solomon built, it would be easy to tell of ten lavers, give their size, form, etc., at great length. But this investigation is of the *tabernacle*, which God himself ordered, and which is declared to be typical in almost all its parts; and where the record is silent, we cannot speak, however our natural curiosity may desire to know more.

The altar of burnt offerings.—An article in Brown's Encyclopedia of Religious Knowledge, made up from Calmet, Watson, Sherwood, and Jones, commences thus: "*Altar*, the place on which sacrifices were offered; sacrifices are nearly as ancient as worship; and altars are of nearly equal antiquity. Scripture speaks of altars, erected by the patriarchs, without describing their form, or the materials of which they were composed. The altar which Jacob set up at Bethel was the stone which had served him for a pillow; and Gideon sacrificed on the rock before his house. The first altars which God commanded Moses to make were of earth, or of rough stones; and the Lord declared that if iron were used in constructing them they would become impure. Ex. xx: 24, 25. The altar which Moses enjoined Joshua to build at Mount Ebal was to be of unpolished stones. Deut. xxvii: 5; Josh. viii: 20. And it is very probable that such were those built by Samuel, Saul, and David."

In giving the law, God said to Moses: "And thou shalt make an altar of shittim (or accasia) wood, five cubits long and five cubits broad; the altar shall be four square; and the height thereof shall be three cubits." It was to be overlaid with brass, and all its vessels were

to be of brass. Ex. xxvii: 1-9. This altar was the first thing to meet the eye on entering the "outer court," and it is presumed that it was very near the east, or entrance way. Hitherto God had not given very full and specific directions for his worship, so far as we read. Now he is more particular. And he told the Jews that, in the promised land, he would select a place (Jerusalem) to put his name there, and that they should not sacrifice, or have altars elsewhere. Deut. xii: 11-14. Joshua directed that twelve chosen men should each take a stone out of the midst of Jordan, where the priests feet stood, and with them he built an altar at Gilgal, which is in the east border of Jericho. Josh. iv: 3, 4; xix: 20. This altar seems to have remained over four hundred years, as we find King Saul preparing offerings for it. 1 Sam. xv: 21. (There was another Gilgal, but this is probably the one here referred to.)

The altar of burnt offerings received two kinds of offerings: 1. Legal, or constrained offerings; 2. Free-will offerings. The antitype for the first is not so clear, if there is any; but the free-will offerings find their antitype in all the Christian worship and service; for here nothing is acceptable that is constrained.

The gospel calls only for free-will offerings. If people were induced to unite with the church, or to give of their means, in unscriptural ways, or from unscriptural motives, God would not be pleased. Paul, at one time, refused to permit the church at Corinth to support him, and went to work tent-making. This can be accounted for only by the fact that he saw their liberality would not be so willing, hearty, and voluntary as he liked. "The Lord loveth a cheerful (or voluntary) giver." Paul did not retain Onesimus, because it might be a constrained benefit; though he was confident Philemon was

willing to do even more than he would ask. Phile. 14-21. To get money out of the unwilling is to rob them; for they will get no reward hereafter. The call is only to the willing, and voluntary offerings only are acceptable.

The offerings to be presented on this altar were not to be the lame, or the blind, but of the best of the flock, and "without blemish." Lev. i: 3; iii: 1. The free-will offerings were brought to the door of the tabernacle, and he who brought an animal was to lay his hands on its head, and kill it. Then the priests offered it. The sin-offering was burned "without the camp," after Aaron and his sons had laid their hands upon it at the door of the tabernacle. Ex. xxix: 10-15. Hence, Paul says Jesus "suffered without the gate." Heb. xiii: 12. Jesus is, in this way, presented as the antitype of all the sin-offerings under the law. And his was a free-will offering. "I lay down my life." "No man taketh it from me." Their peace offerings were devotional. Their sin offerings were to obtain forgiveness. "Without the shedding of blood there is no remission." There could be no merit in the blood of beasts, but their blood typified the blood of Christ "shed for many for the remission of sins."

No man should bring an offering before the Lord, except such as he had himself appointed. All others would be an abomination. Nor could such offerings as he had appointed be acceptable, unless they were offered *just as he directed*. All his directions were to be observed. The wrath of God was upon all presumptuous pretenders! What a lesson for worshiping God now as he has directed, and only so! For "if a man also strive for masteries, yet is he not crowned, except he strive lawfully," or according to law. 2 Tim: ii: 5. If an un-

clean animal were brought, or any one not appointed by law, it was an abomination. Or, if a divinely-chosen offering were brought, and offered contrary to the law, it was an abomination. God's law was sacred, and must be regarded in all its parts.

SUMMARY OF THE FURNITURE, ETC.

Let us be careful to have the size and proportions of the tabernacle and its three departments well in mind.

I. The most holy place, in the west end, a type of heaven, the home of God, and "the home of the soul." It had in it the ark of the covenant, the mercy-seat, and cherubims. It was entered by the high priest alone, the tenth day of every seventh month, the day of atonement.

Paul in Heb. ix: 24-26, says: "For Christ is not entered into the holy places made with hands, which are the figures (or types) of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with the blood of others; for then must he often have suffered since the foundation of the world (or Christian age); but now once in the end of the world (the Jewish age), hath he appeared to put away sin by the sacrifice of himself"—"once for all." Heb. x: 10. See also Heb. ix: 11, 12, etc. And we may pause here to note that, according to the rules given and the investigations made, we see here a few points of likeness, and many points of *unlikeness*. The high priests entered with the blood of *others*; Christ entered with *his own* blood. The high priest, the type, entered *every year*; Jesus entered "*once for all*." The high priest entered the most holy place *in the tabernacle*; Jesus entered *heaven itself*. And as the high priest an-

nually stood before the mercy-seat, offering holy incense, and so pleading for mercy and atonement, the covering of the sins of the people, and of his own sins, as the mercy-seat covered the law; so Jesus "ever lives to make intercession for us." He would cover the sins of the world, and reconcile man to God! 2 Cor, v: 18, 19. How faint and feeble and imperfect the type, though the very best that could be found! How glorious and complete the antitype, ever present, ever ready, ever abundant in merit and mercy, for "all who come to God by him."

II. The candlestick in the first holy place, the type of the church. Placed to the left, as the priests entered from the east, it gave abundant light in all that department. They needed no other, and they had no other; for the walls, the covering, and the curtains effectually shut out the light of day. As there was no light in the most holy place, except that which radiated from the divine presence over the mercy-seat and between the cherubims, so there was no light in the first holy place, except that which radiated from the golden candlestick. If there is any meaning at all in the type, then we have no light, or knowledge of Spirit, of God, or how to worship him, except by his word. "For the commandment is a lamp; (or candle, margin) and the law is a light, and reproofs of instruction are the way of life." Prov. vi: 23. Yet the word of God will lighten no one's pathway, except as it is understood.

III. Still in the first holy place, or the church, we have, just in front of us, as we enter, and as the first and most prominent object, the altar of incense. And we have seen (1) that *altar* means not necessarily an elevated structure, but any place of prayer and worship; (2) that it is approached only by the pure and clean; never by the unclean or impure; (3) it was *in* the holy place, and must

be in its antitype the church. It was approached, not only with "clean hands and pure hearts," but reverently, devoutly, humbly. Jesus refers to this in Matt. v: 23, 24, while addressing his disciples on the Mount: "Therefore, if thou bring thy gift to the altar (to any place of prayer, or when you are about to pray), and there rememberest that thy brother hath ought (or just ground of complaint) against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." He may not be reconciled to you, perhaps, and will not be, for the present, if he is at a distance, etc., but you can be reconciled to him. That is, you can forgive, and love, and be right yourself. This position in the church, or first holy place (for this altar is divinely placed there, and no man is to remove or change its place!) and this condition of mind and heart is necessary to the acceptance of our prayers. David said: "If I regard iniquity in my heart, the Lord will not hear me." Ps. lxxvi: 18. This idea David amplifies in Ps. xv and xxiv. "Who shall ascend into the hill of the Lord? Who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." It is no matter of surprise to the intelligent, therefore, that a very large portion of the prayers offered are not heard.

IV. *The table of shew bread*, or presence bread, stood to the right, perhaps on a line with the candle stick and altar of incense. Several items need to be noted here, for no one questions that this was the type of the Lord's table in the church.

1. It was in the first holy place, not in the outer court.

2. Only the sanctified priests were to eat this bread.

3. They were to eat it *in* the tabernacle.

4. This was a weekly business. Every Sabbath the twelve loaves were removed and eaten, and fresh ones put in their place.

5. While we have such a marked point of likeness in the weekly eating of bread, we have also a noted point of unlikeness in that there were twelve loaves there, and but one in the anti-type. All this further intensifies the importance of continually observing the rules laid down for understanding types and figures of speech.

6. The priests who neglected the Lord's table in the first holy place of the tabernacle could not have the smiles and favor of God; and the Christian priest who neglects the Lord's table in the church, on a single Lord's day, without a good and sufficient reason, has no right to expect the Lord to say, "well done, good and faithful servant." And the unfaithfulness of the Jewish priests should be a warning to us. They suffered for neglect of duty. We will suffer in like manner. God has not changed.

V. Coming east, and into the outer court, we reach the Laver. The place it occupies must be carefully observed. It is not in the first holy place, not in the church. It does not, therefore, typify a church ordinance. It belongs to the outer court. The priests washed before entering. Hence Paul says: "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word." Dr. Clark and Mr. Wesley concur in the idea that we should read "having cleansed it with a bath of water by the word," *i. e.*, according to the word. Heb. x: 22 gives even clearer light on one branch of this subject,

thus: "Let us," Christian priests, "draw near with a true heart, in full assurance of faith, having," or having had, "our hearts sprinkled from an evil conscience, and our bodies washed with pure water," or simple water, not the holy water, or water of separation, Num. xix. That water was to purify. Num. viii: 7: "Thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them," etc. It was never sprinkled on the clean. It was "to cleanse" the unclean. Hence we read, 1 Peter i: 2, of "the sprinkling of the blood of Jesus Christ." And, also, Heb. xii: 24, of "the blood of sprinkling that speaketh better things than that of Abel." And the explanation is, Acts xv: 9, "Purifying their hearts by faith." The holy water typified the blood of Christ, and as the sprinkling of that water was to purify ceremonially, so faith in the anti-type, the blood of Christ, purifies [or sprinkles] the heart. Hence it is said to be sprinkled with the blood of Christ, putting the effect, purification, for the cause, sprinkling, a metonymy. And this use of this typical water gives force to the expression of Paul, Heb. x: 22, describing the water that washed the body, viz: "pure water," nothing but water. The preparation for drawing near to God was the pure heart and the washed body. Without these no priest could enter the tabernacle. Without these no one can enter the church, the altar or the table of the Lord. (All this will be amplified under consecrating the priests.)

VI. *The altar of burnt offerings.* This was met on entering the outer court; and only after offering, or having offered, the required sin offering, could any one approach nearer to the holy place. He could not be washed, or enter, but for this altar. Christ's sufferings "without the gate;" "bearing our sins on his own body

on the cross," is the procuring, or meritorious cause of our salvation. Without it we could not be washed, and could not enter his holy place, "the church of the living God, the pillar and support of the truth." The offering of Christ once, being perfect forever, we have no offering to make on this altar. We simply accept of Christ by faith and obedience, and are forgiven and saved because he made the necessary offering for sin, the only meritorious offering that could be made, still, if we do not accept of it, it will avail us nothing. He died to make it possible that God "might be just, and yet the justifier of him that believes in Jesus;" (Rom. iii: 26,) putting believing for the entire course of obedience. For he is the "Author of eternal salvation unto all them that obey him," not to the disobedient. Heb. v: 9; 2 Thess. i: 8, 9, 10. While the altar of incense typified devotion, worship, and hence, so much and so constantly interests us, the altar of burnt offerings interests us, bringing to our minds the great sufferings of Christ for us; the antitype of all the blood shed under the law. Though we have no offering to make on this altar, and make none, none is needed, owing to the one offering of Christ. (See "the atonement.")

Now we have before us the tabernacle, its furniture and their antitypes. But, in this place, it is important to note four other items: 1. The water of separation; 2. The holy oil; 3. The consecration of the priests; 4. The duties of the priests; because these were clearly typical, and their importance to us is great.

VII. *The water of separation.* A red heifer without blemish, and upon which never came a yoke, was given to the priest, and was to be slain without the camp in the presence of the priest; and the priest should sprinkle of her blood seven times before the tabernacle; and

she should be burned, and the priest should cast into the fire cedar wood, hyssop and scarlet; then the ashes were preserved. They were put into a vessel and running water added to them. This was the holy water, or water of separation. Num. xix: 2-22. Its use was, to cleanse the unclean. If one had touched a dead body, or the bone of a dead man, or had other wise contracted legal defilement, this water was sprinkled upon him, and he was to bathe himself in water, before he could be clean. Taking this as a type of the blood of Christ, we have two types of this holy blood. The blood of the sacrifices, and this water of separation. And they must have needed a great quantity of this holy water. See the vast numbers of cattle, beeves and persons killed and captured in the destruction of the Midianites, Num. xxxi. Then all the warriors had to purify themselves according to the law. See Num. xxxi: 19, 20, 35. The ashes of the red heifer had to be kept in quantity to make this water of separation.

This water is referred to in Ezek. xxxvi: 24, 25. Israel was polluted, and for their sins were sent into Babylon. But the Lord appeared to Ezekiel by the river Keber, in Babylon, and told him to say to the suffering captives: "I will take you from among all the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean," etc. Had they been purified before they would not have been sent into Babylon. Surely they needed purification when they returned; and a part of the process of purification is put for the whole; for they were to wash their clothes and bathe themselves in water in all such cases, as appears in many places in Leviticus and Numbers. Perhaps the reason for this water of purification was, that they

could not always have blood at hand, while this water was ever ready. And then, matters of such infinite importance well deserved two types; just as the value of the kingdom deserved two parables. Matt. xiii: 44, 45, 46.

VIII. *The holy oil.* The Lord said to Moses: "Take thou also unto thee principal spices of pure Myrrh, five hundred shekels, and of sweet cinnamon half as much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia, five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin." Of this, a holy anointing oil was made—none other was to be made like it, and it was to be used only as directed; that is, to anoint the tabernacle and its furniture, the priests, at their consecration, etc. This oil was used, it is presumed in anointing their kings. David refers to it as an impressive emblem, Ps. xxiii: 5: "Thou anointest my head with oil, my cup runneth over," *i. e.*, with blessings; so Ps. xcii: 10, etc.

This is regarded, on all hands, as a most beautiful and important type of the Holy Spirit, "which God hath given to them that obey him." Acts v: 32. Isa. lxi: 1, says God would anoint Christ, and in Luke iv: 18, Jesus says, "he hath anointed me to preach the gospel," and hence the Spirit was upon him. For this anointing was with the Holy Spirit, the antitype of the holy anointing oil in the law of Moses. The servants of Christ are also said to be anointed with the same Holy Spirit. They are said, also, to be sealed by the Holy Spirit. 2 Cor. i: 21, 22: "Now he which hath established us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 1 John ii: 20, 27, ad-

dressed to all Christians about the year A.D. 96, says: "But the anointing which ye have received of him abideth in you," etc. See, also, Eph. i: 13; iv: 30: "And grieve not the Holy Spirit by which you are sealed to the day of redemption." "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. viii: 9.

As we cannot have a literal sprinkling of the blood of Christ on our hearts, and must, therefore, understand this to be figurative language, according to the rule exemplified on this subject; so we cannot have any kind of oil literally poured on our hearts, and hence must regard this also as figurative. And when we consider the subject of the sprinkling of the water of separation—to purify; and the object of anointing with holy oil to consecrate and seal to God and his service; we are able to understand and admire both the types and the antitypes. As every Jewish priest was anointed with holy oil, before he could officiate in the tabernacle, so every Christian king and priest must be anointed and sealed by the Holy Spirit, the antitype of the holy oil, before he can officiate in the Christian tabernacle, or church.

We are now better prepared to consider the consecration of the Jewish priests.

CHAPTER XIV.

CONSECRATION OF JEWISH PRIESTS.—The offerings; sprinkling on them the water of separation—washing them with water—how this holy water was made and used, and its antitype; how they washed—never sprinkled or washed the clean, always the unclean, to cleanse them—they were clothed with priestly garments; anointed with holy oil—how it was made, and its antitype, the Holy Spirit; the antitypes of these four items make Christian priests; qualifications and duties of Jewish priests; Cain and Abel—their worship, and why Cain's was not accepted—a lesson for us; priests before Moses—idol priests, etc.—age and personal qualifications of Jewish priests; dress of these priests; their duties, to offer sacrifices, teach, take down, carry and put up the tabernacle—a lesson for Christian priests; they aided the government; application to us; Moses' great mistake; the emoluments of the priests; the financial tithings; the triennial tithings; "the feasts of the Lord"—Sabbath, new moon, the passover, feast of weeks, feast of tabernacles—three annual feasts, and their antitypes in detail; conditions on which the offerings of Jewish priests were accepted, and the antitype in detail.

IX. As we consider the different departments, the articles of furniture and their antitypes, we become more impressed with the typical nature of almost everything about the tabernacle, and our faith must grow with our knowledge of the types. But there is no one more striking or important than the manner in which Aaron and his sons first, and then the Levites, were consecrated to the service of the tabernacle. Let us carefully note what was done on this important occasion. This is found Exodus 29th chapter and 40th chapter; Leviticus 8th chapter; Numbers 8th chapter.

As the bullock and two rams, and the accompanying sacrifices have their antitype in Christ, we need not enumerate them here.

1. *The sprinkling of the water of separation upon them.* It is said of the Levites, Num. viii: 7: "Thus shalt thou do unto them to cleanse them, sprinkle water of purifying upon them." And we have seen, from Num. xix, and other Scriptures, the recipe for making this holy water of separation, and that it was sprinkled on the people to cleanse them. It was never sprinkled on a clean person or thing. We have seen, too, how this type of the blood of Christ is referred to in the New Testament, *i. e.*, that it was sprinkled on the heart to purify the heart; the heart being purified by faith in the blood of Christ, is called the sprinkling of the blood of Jesus Christ. 1 Pet. i: 2; Heb. x: 22. Aaron and his sons needed this purification as much as the Levites; they all needed it. Hence, we conclude that it was sprinkled on them also. But this purification was not all that was done in the type, and it is not all that must be done in the antitype.

2. In the presence of all the congregation Moses washed them with water. Dr. Young's translation says, "bathe them with water." The Bible society translation of 1849, says, "bathe them in water." When one had a running issue, and was cured, before he should come into the assembly, he should "number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water." Lev. xv: 13. Four times in this chapter is it said "he shall bathe himself in water;" but only once do we read that this should be in running water. Running water was to be put on the ashes of the red heifer, to make the holy water of separation. Num. xix: 17. All the unclean, after having the holy water sprinkled on them, were to wash or bathe themselves in water; frequently they were to shave off all their hair, and wash or bathe themselves in water.

Lev. xvi: 20: Num. xix: 19; Lev. xiv: 8. When running water was to be used, we know the reference cannot be to the water in the laver. It was not necessarily running water when it was put into the laver, and afterwards could not be. Running water must refer to a running stream.

Still, in all this, we have no direct reference to the manner in which they washed or bathed. The washing was clearly of the body, however. This is repeatedly stated. And we have one case showing how they obeyed the command to bathe or wash themselves. 2 Kings v: 8-15. The command of Elisha was strictly according to the law, (except he said seven times,) "go wash in Jordan seven times." Naaman went and dipped himself seven times in Jordan, and was cured. This was, therefore, at least, an acceptable way of washing or bathing himself. The most learned Jewish Rabbis, as MeMonidese, say this was their uniform way of obeying this command. The word for baptism is used here, and is rendered "*dipped* himself;" as it is in Lev. xiv: 16, etc. What a misfortune that the king's translators were not so faithful to the original in the New Testament!

That the antitype of this washing, as a part of the consecration of Jewish priest, is Christian baptism, is not a question with any one; and hence need not be proved here. It is important, however, that it shall be held carefully in memory.

And it is a fact, that Christian baptism is, in the New Testament, often called a washing, a washing of the body in pure water, or simple water, and it is called a bath. See Eph. v: 25, 26: "Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the wash-

ing of water by the word," or, according to the word. Mr. Wesley renders this: "having cleansed it with a bath of water by the word." Heb. x: 22: "Let us draw near to God in full assurance of faith, having [or having had] our hearts sprinkled [or purified] from an evil conscience, and our bodies washed with pure water." 1 Cor. vi: 11, after referring to the worst characters, says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."

The only difference noted between the ordinary Jewish washing, or bathing, in order to cleansing, and Christian baptism is, that there they washed or bathed themselves, as Naaman did: "go wash yourself in Jordan." This was a self-baptism. And this was not the order at the consecration or ordination of the priests; for we distinctly read that Moses was to wash them. Ex. xxix: 4; Lev. viii: 6. If, therefore, one would be consecrated to the Christian priesthood, he must *be* washed, and this washing is performed by dipping.

3. *They were to have put on them the holy priestly garments.* "And Moses brought Aaron and his sons and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith," etc. "And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets upon them," etc. Ex. xxix: 8, 9.

In the antitype, the Christian priest is commanded: "Take unto you the whole armor of God." "Put on the whole armor of God, that ye may be able to stand." Eph. vi: 11, 13. And while it is the duty of each one

to "put this on," or "take it unto himself," there is meaning in this item in the type, viz.: Moses clothed the priests. Should not the evangelists and elders put this armor on the new converts, *i. e.*, teach them their Christian duties, and in every way possible, aid them in being fully clothed, armed and equipped for the Christian life?

4. *They were anointed with the holy oil.* Ex. xxix: 7: "Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." Ex. xxx: 30: "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister to me in the priest's office." The tabernacle and all its furniture were anointed with the same holy oil, to set them apart to their special service.

This holy oil, as was shown while describing the things belonging to the tabernacle, was a type of the Holy Spirit. So all commentators and critics agree. As Aaron and his sons were anointed with this holy oil at their consecration to the Jewish priesthood; so Christian priests are anointed with the Holy Spirit at their consecration to the service of Christ. Hence, Peter, at the beginning, promised the gift of the Holy Spirit to those who repented and were baptized. Acts ii: 38; *i. e.*, the Holy Spirit as a gift; a comforter. And its reception is called a sealing. Eph. i: 13; iv: 30: "Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance," etc. "And grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption." Sealed *with*, and sealed *by* the Holy Spirit of promise. 2 Cor. i: 22: "Who hath also sealed us, and given us the earnest of the Spirit in our hearts." See 2 Tim. ii: 19. This Spirit was in the promises as well as in the types. See Luke xxiv: 49.

"And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Isa. xlv: 3; Joel ii: 38: "And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh," *i. e.*, the Jews and the Gentiles. John xiv: 16, 26; xv: 26; xvi: 7; Acts i: 4; ii: 1, etc. He saw the disciples full of sorrow, and said to them: "I will not leave you comfortless," or orphans; without a comforter. Hence he added: "And I will pray the Father, and he shall give you another comforter that he may abide with you forever." Jesus was about to leave them, but the promised comforter should never leave them, and should be better than his personal presence. This must be the meaning of—"It is good for you that I go away, for if I go not away the comforter will not come." "Whom the world cannot receive." The world could receive both Jesus and his word, but they could not receive this Holy Paraclete. Some would apply all these promises to the apostles alone, because they were given to them personally; but really no more than all the other promises, laws and ordinances were given to them personally—for the church. Hence, we need to distinguish between the miraculous gifts of the Holy Spirit, given to the apostles and a few others, and the Holy Spirit as a comforter promised to every disciple, to all flesh, *i. e.*, the Jews and the Gentiles. And we read, Acts v: 32: "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." John vii: 39: "But this spake he of the Spirit which they that believe on him should receive." This means all who believe on him; and it was the Spirit, and not a miraculous gift of the Spirit. It was to be received and was sent. Hence, it could not be our spirits purified. We

do not receive them on our obedience to Christ. "To them that obey him," means to all that obey him. And just before his ascent to heaven, "he breathed on them, and saith unto them, receive ye the Holy Ghost." John xx: 22. This was literally keeping his promise that he would not leave them comfortless. And this referred not to the miraculous power of the Spirit. This miraculous power was given a few days after this—on Pentecost: Acts 2nd. chapter. "In your body and in your spirit," 1 Cor. vi: 20, distinguishes *man's* spirit. The other references are to God's Spirit. And 1 John iii: 24, says: "And hereby we know that he abideth in us, by the Spirit which he hath given us." This was said to all Christians living A.D. 90. God had given to every one of them *his* Spirit. Hence Gal. iv: 6, reads: "And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This could not be man's spirit purified. It was sent forth from God, because their spirits were purified. And, therefore, Paul says, Rom. viii: 9: "Now if any man have not the spirit of Christ, he is none of his." This might safely close this testimony, but the subject is of the gravest magnitude, and more may be added.

Rom. viii: 9, 11, "The Spirit dwells in you;" and our bodies are to be raised "by his Spirit which dwelleth in you." This dwelling was literal, actual. No one can "dwell" in any place by proxy. It is a personal dwelling, therefore; and by that divine person which dwells, lives, abides in us, our bodies are to be raised up and immortalized. Surely this cannot be the work of man's spirit, however purified. The church was built for "a habitation of God through the Spirit." Eph. ii: 22, just as the tabernacle was inhabited by God through the pillar of cloud and fire.

1 Cor. vi: 19: "Know you not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and you are not your own." And, Rom. v: 5: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And the holy anointing oil was the chosen type of this Holy Spirit; as the holy water, and the blood of the sacrifices were types of the blood of Christ, etc.

QUALIFICATIONS AND DUTIES OF JEWISH PRIESTS.

Gen. iv: 3, 45, tells us of *Cain and Abel and the first formal priestly offering*. This is the first detail of formal worship, and must be of great interest on this account.

"And in process of time it came to pass that, Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell." Several items should be noted here:

1. Cain and Abel "brought" offerings. This implies a *place* of worship.

2. It implies that it was not a new thing to worship God by sacrifices, though we have no previous detailed account of anything of the kind. They had probably seen their father do so, and he, doubtless had prepared the place. All such places of worship by sacrifice were afterwards called *altars*.

3. It implies that Abel's offering was by faith, and according to God's command. And so we read, Heb. xi: 4: "By faith Abel offered to God a more excellent sacrifice than Cain." He must, therefore, have had instruction, and evidence, or it could not have been "by faith."

Where there is no evidence there can be no faith.

4. All this implies that Cain had no instruction, command or evidence as to bringing the fruit of the ground, and was serving his own convenience only, when he did so; and hence was not accepted. God accepts the worship he requires; not anything and everything man may choose to bring or do. Long after this God did require the fruit of the ground; and then it was accepted. Ex. xxii: 29; Prov. iii: 9. It seems probable that Cain's heart was not right; and this might have hindered the acceptance of his offering; but his having no command or direction to bring the fruit of the ground was sufficient to cause its rejection. Had his heart been right he would have obeyed the command, as Abel did.

5. It implies that, unless God has changed, he will not accept of worship now which he has not commanded or directed. Here we have a great lesson for all who would worship God acceptably. Worship cannot be by faith, unless we have authority for faith; and without faith it cannot be acceptable. It is *will* worship, and as displeasing to God as it is unprofitable to man. See Col. ii: 18-23. *Will* worship is self-imposed worship, the invention of man. This was Cain's worship.

When Jacob left Laban, and Laban followed him, it is said, on their separation, Gen. xxxi: 54: "Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount." This was patriarchal worship. The other case was individual worship. And so, for about twenty-five hundred years individuals and families worshiped.

The first formal altar we read of was built by Noah, when he came out of the ark, B.C. 2348. Gen. viii: 20. "And Noah builded an altar unto the Lord, and took of

every clean beast, and of every clean fowl, and offered burnt offerings on the altar." This was acceptable to God. V. 21. Gen. xii: 7. There Abraham built an altar to the Lord. Gen. xxxv: 1, Jacob built an altar at Bethel. Gen. xvii: 15, after the battle with Amalek, "Moses built an altar, and called the name of it Jehovah-nissi;" *i. e.*, "the Lord my banner." So worshiped Abraham, Laban, Isaac, etc.

There were priests in the idol worship in the days of Joseph in Egypt. Gen. xlvii: 27. But we read of no formally-appointed, or special priests in the divine worship, till the Aaronic priesthood. At Mount Sinai, before the covenant was ratified, Moses "builded an altar under the hill." And he sent young men of the children of Israel, which offered burnt offerings and sacrificed peace offerings of oxen unto the Lord." Ex. xxiv: 4. When the covenant was ratified, then God chose Aaron and his sons, Nadab and Abihu, Eleazar and Ithamar, to be priests, (Ex. xxviii: 1), and the priestly office ever afterwards belonged to them, and to their sons. "And thou shalt appoint Aaron and his sons, and they shall wait on the priest's office, and the stranger that cometh nigh shall be put to death." Num. iii: 10. God would punish those who interfered with *his* order of worship.

ETYMOLOGY OF THE WORD PRIEST.

President Milligan says: "The Hebrew word for *priest* is of doubtful etymology. The English word is generally supposed to be a contraction of *presbyter* (*presbute-ros*); but there can be no doubt that the native power of this word differs essentially from that of the Hebrew. The meaning of the word will, therefore, be best understood from the duties and functions of the office."

Webster derives "priest" from "presbyter," and says it means an "elder," "who is authorized to consecrate the host," etc.

"New 'presbyter' is but old priest writ large."—*Milton*. But it never meant what is now meant by preacher or evangelist. Scriptural evangelists are not the antitypes of the Jewish priests. Paul's definition is better: "Every priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. v: 1. Hence, all Christians are priests, and are so denominated. 1 Pet. ii: 5; Rev. i: 6, etc. Christ is our *high* priest. Heb. vii: 17; ix: 11, 12, 24, 25. Christians are sons of the high priest; And as Christ is clearly the antitype of the high priest under the law, so Christians are the antitypes of the sons of the Jewish high priests. There is no room in the Christian system for any other priests or priesthood. Christ can have no successor, since he "ever lives." His one offering of himself was a perpetual sufficiency for the earth, and he ever lives in heaven to plead for us. There can, therefore, be no place for the pope or his high priests. Christians are all children of God, and heirs of immortality. "All ye are brethren." No one is to lord it over another. Hence, the only officers in the church are appointed to perform clearly-defined works, all of which are as different from the Jewish priests as are their names from the names of the Aaronic priesthood. Settle it, then, that on earth there can be no priests except as all Christians are alike "Kings and priests to God and our Father," and the claims of others who would be antitypical priests are entirely without foundation. The claim of preachers to be antitypes of the Aaronic priests was in the first apostasy, second century, and it is now in our apostasy,

AGE AND PERSONALITIES OF JEWISH PRIESTS.

The Levites were to be thirty years old to enter the office; and at fifty they were to go out. Num. iv: 3. In Num. viii: 24, the Levites were to enter upon, and aid the priests at twenty-five years of age. 1 Chron. xxiii: 3, 24, 27, the Levites were to enter on the service at twenty years old. But they were in the attitude of aids, or apprentices, and only entered on the priest's office really when they were thirty. At least this is the common understanding, and seems to be the correct one.

Two points especially, already noted, should, perhaps, have more attention here:

1. It is a fact that, with all our care, we may be too confident, and may use too strong language in stating our conclusions; e. g.: While it is not specifically said of the high priest and his sons, the priests, that they became priests at thirty years of age, and ceased to officiate at fifty, we conclude that they did, because this is plainly said of the Kohathites and others. See Num. iv: 34-43. The service of the Kohathites was next in sacredness and importance to that of the priests. Some of the Levites entered on the service of the tabernacle at twenty-five, and some of them at twenty, as has been shown. And, although the sons of Aaron were the priests, and the rest of the Levites the servants and helpers of the priests, (Num. viii: 19; Num. iv: 22, 29, 30,) we conclude that they often offered sacrifices, and did almost everything the priests did; because it is said they were to "do service," and "minister in the tabernacle;" (see the verses already cited and the references;) and because it is said that they *helped* the priests in the sacrifices; 2 Chron. xxix: 34; xxxv: 11; and especially because we have this plain language concerning the Levites, 1 Chron. xxiii: 26-30: "Because their office was to wait on the

sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shew bread and for the fine flour for meat offerings, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt sacrifices unto the Lord in the Sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord," etc.

What more could the priests do? Yet the Levites, as a class, were servants and helpers of the priests; but they did the work.

2. The claim is set up now by many Roman, Greek and Protestant preachers, to sacerdotal or priestly rights and powers. So long as this is yielded, the church will virtually belong to the clergy, and will be ruled by them. Read the following, p. 972, Brown's *Encyclopedia of Religious Knowledge*, made up from many celebrated authors:

"But sacerdotal dignities are never ascribed to Christian presbyters, and the principles in which the appropriation originated may be evidently traced to the working of that anti-christian power which produced at length 'the mystery of iniquity and the man of sin.'

"The conclusions involved in this argument are subversive of all those 'high church' pretensions which, in more than one hierarchy, have been immediate sources of arrogant and unholy dominion. The doctrine of prerogatives, whether regal or pontifical, has been for ages upheld by the advocates of despotism on most indefensible grounds; and the 'divine right' by which kings reign and priests lord it over God's heritage, has been indebted for its main support to the same assumption and analogy! Judaizing, in one form or another, has been the (*proton-pseudos*) first delusion under the dispensation of Him who was 'meek and lowly of heart.' The first disciples required special illumination to emancipate their minds from the secular spirit

they had imbibed. The first errors that troubled the churches and perverted the gospel arose from the notion of amalgamating Judaism with Christianity. The decree of 'the apostles, and elders, and brethren,' though 'it seemed good to the Holy Ghost,' did not eradicate the tendency that led to the 'beggarly elements' of the abolished economy. One of the earliest indications of the rising spirit of anti-christ appeared in the principle that made one class of ministers superior to another, and found its convenient prototype in the high priest's supremacy. The analogy led to its consummation by most appropriate [or cunning] encroachments, till *one* bishop became the supreme pontiff, and the imagined resemblance was complete. Judaizing is the basis of Protestant hierarchies; and the Old Testament, abused and perverted, furnishes the principal sources, both of the illustrations and the authority, by which the mighty operations of ecclesiastical polity and priestly dominion is supported. See Stratton's Book of the Priesthood; Howitt on Priestcraft; Dwight's Theology; Cong. Mag., Feb. 1831.—Calmet; Hend. Buck."

Never was anything better put or more certainly true. The preachers, basing their claims on the ancient priesthood, brought about the first terrible apostasy in the church. The preachers are causing Protestants to apostatize now on the same false grounds. Some of them also claim a direct and special call, and the mass of the people do not like to resist and oppose such pretensions, and will not, unless they understand the New Testament teaching. Those who, more than others, seem to glory in their claim to follow "the Bible alone," are largely following the preachers almost "alone!"

Preachers are grand agents for the promotion of truth. No one class of people can do so much. But when they assume sacerdotal and ruling power, when they assume to be English "clergymen" or American "pastors," they corrupt the worship, pervert the Scriptures, become lords instead of servants of the church, as Paul was, and enslave their brethren, their equals, instead of enlarging their divine freedom and promoting their usefulness and happiness. Jesus said: "Ye have one Father, God; and

all ye are brethren." "Be not servants of men;" "call no man master;" *i. e.*, teacher. And he referred to just such masters and teachers as modern clergy preachers. [See the duties of preachers elsewhere in this work.]

The priests were to be without blemish. Lev. xxi: 17-21. They must have no blemish; as blindness, lameness, flat nose, or anything superfluous. They must not be broken-footed, or broken-handed, or crooked-backed, or dwarfs, etc.

The priests were to be of the tribe of Levi. Others might be more capable and more desirable, but even King Uzziah could not offer incense. 2 Chron, xxvi: 18: "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron." I Sam. xiii: 8-15. Saul "forced" himself, and "offered a burnt offering;" but he lost his kingdom for his presumption and disobedience.

Their moral integrity and capacity were safely presumed from their age and freedom from all blemishes and imperfections.

THE DRESS OF THE PRIESTS.

See Ex. xxviii: 40-43. They were to have coats, girdles, and bonnets," for glory and beauty," and white linen breeches, to cover their nakedness, "to reach from the loins to the thighs." See Rev. xix: 8. The "righteousness of the saints" is here, as elsewhere, indicated by the "linen garments clean and white." White is and has been in all ages and countries the emblem of purity. The priests were, therefore, to be a pure and holy people.

Besides the ordinary priestly garments, the high priest, when in full dress, wore four other golden adornments, viz.:

1. The robe of the Ephod. Ex. xxviii: 31-35; xxxix: 22-26.

2. The Ephod. Ex. xxviii: 6-14; xxix: 2-7.

3. The breastplate of judgment. On this was engraved the names of the twelve tribes. In it were the urim and thummim. Ex. xxviii: 15-30.

4. The plate of gold. On this was inscribed "*Holiness to the Lord.*" Ex. xxviii: 36-38; xxix: 30. See also Ps. xciii: 5; Zech. xiv: 20, 21.

As a further indication of the purity of the priests, they were not to marry a woman of ill-fame, or one divorced. Lev. xxi: 7, 8. The high priest was to marry only a virgin of good report, from a family of his own people. Lev. xxi: 13-15.

THE DUTIES OF THE PRIESTS.

These were numerous, and of great variety. Assisted by the Levites, they were:

1. To offer sacrifices, burn incense, and perform all the other service peculiar to the tabernacle. Ex. xxvii: 20, 21; xxx: 1-10. See Lev. i: 5-17; Luke i: 9; Heb. viii: 4; x: 11; Num. iii: 5-10; iv: 4-15; xviii: 1-7, and the references.

II. They were to teach the people, and to act in all respects as God's messengers of mercy, and as examples for others. Lev. x: 8-11; Jer. ii: 8; Mal. ii: 1-9, Luke x: 31, 32. Their manner of teaching was principally reading the law, and brief comments. (See "Reading the Law," with references and exemplifications.)

III. The priests should take down, carry, and put up the tabernacle. In Num. iv: 5-17, we read full instructions for taking down and bearing, or carrying the tabernacle. See Ex. xxv: 13-15; xxxvii: 5, 14, 15, 27; xxxviii: 7. Here we see the rings and bars for carry-

ing the ark, the table, the altars, etc. Ex. xl tells of putting up the tabernacle. In Num. vii: 2-10 we read of six wagons and twelve oxen. Two wagons and four oxen were given to the sons of Gershon, and four wagons and eight oxen were given to the sons of Merari. "But (v. 9) the sons of Kohath he gave none; because the service of the sanctuary belonging unto them was, that they should bear upon their shoulders. See Num. iv: 15. These wagons "were to do the service of the tabernacle of the congregation." (v. 5.) But "the sanctuary" was to be carried on the shoulders of the sons of Kohath. "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die." Num. iv: 15.

We see, then, why God smote Uzzah at "the threshing-floor of Nachan, when the oxen stumbled, and Uzzah put forth his hand to the ark of God." 1. It should have been carried on the shoulders of the sons of Kohath, not put on a cart. 2. It was not to be touched, even by the sons of Kohath; It was carried by bars in rings. 3. Uzzah and Ahio, who drove the cart, were not sanctified. See 1 Chron. xv: 2-15. During the three months the ark remained in the house of Obededom David learned how the ark should be treated, and when they proceeded according to law, they were blessed. He says to the priests: "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bear the ark of God upon their shoulders

with the staves thereon, as Moses commanded according to the word of the Lord." (Verses 13, 14, 15.) What a lesson for those now who imagine they may serve God any way they please, so they are sincere! David and these people were evidently sincere when Uzzah was smitten; but they were not proceeding "after the due order." God's law is sacred, and must be regarded. Pause and note the examples here given.

IV. The priests had much to do with the judiciary department of the government. In Lev. xxvii: 8, 12, 15, 19, 23, 27, we have in detail their appraising, or valuing many things. "As thou valuest it who art the priest, so shall it be." v. 12. They judged the value of property. And the Levites had forty-eight cities with their suburbs, six of which were cities of refuge, where one who slew his neighbor might flee, and be protected from "the avenger of blood" till he "stood before the congregation" for judgment. If he was guilty, he was punished; if he was not, he remained in the city of refuge till the death of the high priest. And when such an one presented himself at the gate of one of these cities of refuge, and declared his cause, the elders should receive him, etc. This implies government by the elders, which was common in other cities. The murderer being "brought before the congregation" for judgment, is not explained fully. Evidently the elders, who were all priests in these cities, probably retired priests; *i. e.*, priests over fifty,) were prominent in these trials, and they decided the cases. The priests, therefore, at least in these instances, judged in cases of life and death. See Num. xxxv; Deut. iv; 41; Josh. xx: 2, 7, 8; xxi: 3-38.

We know that the priests exercised judicial authority very largely on many occasions. See Samuel, Eli, and

others. The judges of Israel were not always priests, but they were in many instances; and when others were judges the high priest especially was consulted, and exercised a very great influence in the government. We are not so much concerned, however, about the high priest in this investigation, because we have on earth no high priest now. Our high priest is in heaven. We have only the antitype of the sons of the high priest, *i. e.*, Christians; and the great purpose in these lessons is, to learn their duties, etc. Let us not speculate, but earnestly inquire for *our duty now*. To this all these inquiries are directed. No Christian should feel uneasy about the duties of the high priest. They will be faithfully performed, whether we understand them or not. And they have no antitype on earth. We need not fear as to the work of the Holy Spirit, either. That will be faithfully done. Our understanding all about it will be of little importance. Nor need we concern ourselves about the "deep things of God before the foundation of the world." We should feel assured that the "Judge of all the earth will do right." This is enough. But we do need to be concerned about our personal duty. A wise writer said he feared nothing, except that he might fail to understand, or do his duty. A great general said to his son: "Duty is the sublimest word in our language."

From the investigation as to the duties of the Aaronic priests, four things are abundantly apparent:

1. That the sons of the Jewish high priests were types for Christians; *i. e.*, that Christians are the antitypes of the sons of Aaron and their descendants.
2. That they had peculiar and specific duties to perform.
3. That on the faithful performance of these duties depended their safety and happiness, and also the safety

and prosperity of those for whom they ministered. Indeed, the whole world, in all ages, were interested in their faithfulness.

4. That so far as they were faithful, they and others were blessed; and so far as they failed of duty, they and others suffered. This last item needs exemplification.

(1.) Ex. xxxii tells us of the sin of Aaron in making the golden calf, and the death of three thousand people as a result, and great discouragement to all the people.

(2.) The rebellion of Korah, Dathan, and Abiram, who secured two hundred and fifty princely followers, and who were swallowed up in the earth. Num. xvi. This is a fearful example of priestly unfaithfulness. The whole congregation suffered by this.

(3.) While Samuel was yet a boy, and Eli was old, a man of God came to Eli to tell him of his errors in the management of his sons, etc., and that he would cause him to suffer. "For them that honor me will I honor, and they that despise me shall be lightly esteemed." See 1 Sam. ii: 30, and all that chapter and the next. Then see 1 Sam. iv: 16, 17, and read: "And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons, Hophni and Phineas, are dead, and the ark of God is taken!" And Eli fell over and died. See also 1 Kings ii: 27. Surely God punishes sin!

Every careful Bible reader knows that many cases of unfaithfulness on the part of the priests might be noted here, and that this unfaithfulness was terribly punished, as a warning to others. So, too, the unfaithfulness of the judges, kings, and of all people, is noted "for our admonition." 1 Cor. x: 6, 11. "Now these things were our examples (types) to the intent we should not lust after evil things as they also lusted." "Now all these things,"

(the evils they suffered for disobedience) "happened to them for ensamples (types), and they are written for our admonition." Paul said this to Gentile Christians and all the saints in A.D. 59. See 1 Cor. i: 1. Surely these examples are for us. This is Paul's explanation of the type. So, too, he writes Hebrews, third and fourth chapters, as examples for us.

Will we, then, be warned? or will we, after all these admonitions and warnings, go on in disobedience? And, remember, neglect of duty is disobedience. If under Moses, "every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him." Heb. ii: 23. Transgression is passing over, or trampling upon the law; as when God says, "let no corrupt communication proceed out of your mouth," and we not only use slang phrases, vulgar and corrupting words, but even blaspheme the name of God! Disobedience is non-obedience; as when Paul says, "not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching," Heb. x: 25. Are we disobedient to this; that is, do we neglect assembling ourselves together, and do we neglect to exhort one another? With all these recorded examples of unfaithfulness, which so much abound in the Bible, how can the unfaithful presume to hope that they can escape? They have not the least ground for hope. It is vanity, and will be a vexation of spirit forever!

MOSES' GREAT MISTAKE AS A WARNING.

If there ever was a man with whom God would be patient and forbearing, that man was Moses. "Now the

man Moses was very meek, above all the men that were upon the face of the earth." Num. xii: 3.

Before Moses had reached Mt. Sinai with his people, while they were in Rephidim, they murmured for water, and the Lord directed Moses to go on before the people, taking with him some of the elders and his rod; and "behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. xvii: 5, 6. This was well; for Moses did just what God told him, and no more.

But some twenty years or more afterwards, while they were in Kadesh, there was no water again, and the people "chode with Moses." "And the Lord spake unto Moses, saying, take the rod, and gather thou the assembly together, thou and Aaron, thy brother, and speak ye to the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." * * * "And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly," etc. His smiting the rock twice was not commanded. He was not told to smite it even once on this occasion, though he was directed to smite it before; he was only told to *speake* to the rock. He had made another mistake, which is recorded thus: "Hear ye now, ye rebels; must we fetch you water out of this rock?" Num. xx: 1-11. Moses did more than was commanded, and took to himself and Aaron some of the honor which belonged to God alone. These were grievous errors. "And the Lord spake unto Moses and Aaron, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them."

Num. xx: 12; Deut. xxxii: 50-52. Moses and Aaron both died in the wilderness. What an example of punishment for unfaithfulness! And if God would treat Moses and Aaron so, how will he treat us if we are unfaithful?

Moses was very desirous to go over and see the promised land, and said: "I pray thee, let me go over and see the good land that is beyond Jordan and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said to me, let it suffice thee; speak no more to me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and southward, and eastward, and behold with thine eyes; for thou shalt not go over this Jordan." Deut. iii: 25-27. See also Deut. i: 27; iv: 21; ix: 20. God had forgiven Moses, and loved him, as God only can love; but he must make an example of him, to warn the children of Israel and all succeeding generations, lest they sin and suffer for it. Let them not close their eyes, or refuse to profit by these examples. God has not changed. If he punished sin then, in his best friends, he will punish it now.

THE EMOLUMENTS OF THE PRIESTS.

The division of the tribe of Joseph into Ephraim and Manasseh, left twelve tribes without the Levites. The Levites were taken instead of all the first-born, and were devoted to the service of the tabernacle. "Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast, mine they shall be; I am the Lord." Num. iii: 13. See also Ex. xiii: 11, 12; Deut. xv: 19, 20. Of course this tribe must live. They did not share with the twelve tribes in the division of the promised land, but they had given to them, out

of the portions allotted to the others, forty-eight cities and their suburbs, two thousand cubits on each side from the walls of the cities. See Num. xxxv : 1-9, etc.; and Joshua, 21st chapter. Aaron and his family were the priests; the rest of the Levites were helpers in the service of the tabernacle. The priests had thirteen cities; the rest of the family of the Kohathites had ten cities; the children of Gershon had thirteen cities; and the children of Merari had twelve cities. These cities, with their villages and suburbs for stock, were a rich possession. Out of these forty-eight cities six were cities of refuge. When the suburbs are given as a thousand cubits only, it may be that what they called the *sacred* cubit is meant, "the cubit of the sanctuary," which was double the ordinary cubit.

The second emolument of the priests was, the first-born. "Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or of beasts, shall be thine; nevertheless, the first-born of men shalt thou surely redeem, and the first-born of unclean beasts shalt thou redeem." Num. xviii : 15. This was a very rich endowment.

A third very rich revenue for the priests was, the heave offerings: "All the heave offerings of the holy things, which the children of Israel offer to the Lord, have I given unto thee, and thy sons and thy daughters with thee, by a statute forever." Num. xviii : 19. These heave offerings were very numerous, and might be eaten anywhere. They generally furnished a bountiful living for all their families. See Num. xviii : 11-18, etc.

Fourth: What is called *sin money*; *i. e.*, money gotten by fraud or wrong. When the sinner desired to be forgiven, he must confess, and restore the principal, and "add to it the fifth part thereof, and give it unto him

against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed to the Lord, even to the priest; besides the ram of the atonement, whereby an atonement shall be made for him." Num. v: 5-8. "The trespass money and sin money was not brought into the house of the Lord: it was the priest's." 2 Kings xii: 16. See Lev. v: 15-18. "As the sin offering is, so is the trespass offering; there is one law for them; the priest that maketh atonement therewith shall have it." Lev. vii: 7. And Num. xviii: 8-10 says: "And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel: unto thee have I given them by reason of the anointing, and to thy sons by an ordinance forever. This shall be thine of the most holy things, reserved from the fire; every oblation of theirs, every meat offering of theirs, every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, shall be most holy for thee and for thy sons." Lev. vi: 16, 18, 26, 27; Lev. vii: 6. Here we are plainly taught that all should eat of these offerings, but only in the holy place, not everywhere as they might the other offerings. Except a few, the burnt offerings were not wholly burned. They burned only "the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them," and the head. See Ex. xxix: 13-17; Lev. i: 8-12; Lev. iv: 8-10.

Fifth: The free-will offerings were numerous, and embraced what are called meat offerings, drink offerings, and offerings of the first fruits; all without leaven or honey, but having salt. The priest, after burning on the altar a memorial portion, ate the remainder. See Lev. 2d chap.; also Num. 15th chap., and Num. xviii:

5, xxviii: 12, 13. For the drink offerings, see Num. xv: 5-13; xviii: 14. "And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering;" 2 Chron. xxix: 35.

Surely the priests were well provided for, without noting their other advantages and revenues. But they were continually dependent on the people. They had nothing, except their cities and suburbs, and a few perquisites, and what the people brought. If the people were faithful, the priests lived well. It was, therefore, the interest of the priests to teach and cause the people to be faithful. In this we have a striking type of the dependence of evangelists, bishops, and deacons upon the church for support and encouragement. If the church is faithful, her servants will be sustained, and will have no need to resort to any special methods or efforts for what is justly due them. If the church is not right, her servants must abandon their work, or adopt unscriptural methods of "living of the gospel;" just as it was with the Jewish priests and people. If the priests were unfaithful, as were Hophni and Phinehas, the sons of Eli, and many others, it is no more than reasonable that we should look for unfaithfulness among the people. Unfaithfulness in the priests caused unfaithfulness in the people. Then the priests resorted to unbecoming methods, went to other employments, or hired themselves out to do service to idols, mixing some of the divine order with their service. See Judges xvii: 7-13; Micah's young hireling. He made a bargain to serve Micah a year, as priest for his idols, for ten shekels of silver, a suit of clothes, and his victuals. But see the next chapter, Judges xviii. When the Danites, on their way to Laish, called on the young hireling, he left Mi-

cah, connived at the stealing of his idols, and went with them for better wages, etc. So it has been with hirelings ever since. "The hireling fleeth because he is an hireling." John x: 13. The man who makes money his object in preaching is very likely to "flee when the wolf comes," and to break his covenant under some pretense or other, whenever a larger salary is offered.

And as the priests were dependent on the people, and hence were personally interested in their faithfulness, so the people were dependent on the priests, and were personally interested in their faithfulness. For the people could not offer an offering of any kind. The priests alone could do this. If the priests failed to make a sin or trespass offering, as they often did, the sinners were not forgiven. See Lev. fourth and fifth chapters, etc. One of the objections strongly used against baptism for the remission of sins has been, and is, that it puts remission of sins in the hands of preachers, who may, and do, refuse to baptize sometimes. But this was as applicable to the Jewish law, the priests and the people. No one was there to make his own offering. No one here is to baptize himself. And the administrators might refuse, and *did* refuse sometimes. But we cannot deny the law in the case of the Jewish priests and people. No one pretends to deny it. Why pervert the plain meaning of language in the Gospel to get rid of a difficulty that is confessed in the law, the type? What the Judge will do finally as to holding the priests and preachers accountable, and excusing the people when they did all they could, we may not affirm further than this: "The Judge of all the earth will do right."

THE TRIENNIAL TITHING.

This is not so fully explained. But we read: "At the

end of three years thou shalt bring forth all the tithes of thine increase the same year, and shall lay it up within the gates." Deut. xvi: 28. "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it to the Levites, the stranger, the fatherless and the widow, that they may eat within thy gates and be filled; then thou shalt say before the Lord," etc. Deut. xxvi: 12, 13; Amos vi: 4. "Tithing all the tithes of thy increase," and "tithes of thine increase," may mean that the whole people were to tithe their three years increase, besides the annual tithes; or that the priests were to tithe all the tithes they had received for the three years; or both, which is more probable. This was to be piled up at the gate, or door of the tabernacle, and shared equally by the Levites, the fatherless and widows, the strangers and the poor, during their third annual feast; and they should eat and rejoice before the Lord, confessing his goodness and faithfulness, cultivating their devotional nature, their social nature, getting personally acquainted, and profiting by the past in all their future labors.

"THE FEASTS OF THE LORD." LEV. XXIII: 44.

1. *The Sabbath.* See Lev. xxiv: 2, 3. This and all their feasts were "holy convocations to the Lord," and no "servile work" was to be done in them. Of the manner of observing this day, and the reasons for it, more may be said under "The Sabbath and the Lord's day."

2. *The new moon.* "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings;

that they may be to you a memorial before your God; I am the Lord your God." Num. x: 10. "Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons." Ezek. xlvi: 3. "And in the day of the new moon, it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish." Ezek. xlvi: 6. "And David said unto Jonathan, behold, to-morrow is the new moon, and I should not fail to sit with the king at meat." 1 Sam. xx: 5, 18, 24. "And she called unto her husband, and said, send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath. And she said, it shall be well." 2 Kings iv: 22, 23.

This was a standing feast, like the others, and if it is not so fully explained, we will be safe when we note just what we read about it. We cannot make plain and clear by our conjectures, or the opinions of the Rabbis or others, that which is left dark or uncertain in the Holy Scriptures. It is safer to be silent where the Bible is silent.

3. *Feast of the Passover.* "Observe the month Abib, and keep the passover unto the Lord thy God; for in the month of Abib the Lord thy God brought thee forth out of Egypt by night," etc. Deut. xvi: 1. "In the fourteenth day of the first month at even is the Lord's passover." On the fifteenth day of the same month is the feast of unleavened bread unto the Lord, seven days shall ye eat unleavened bread. Lev. xxiii: 5, 6. See Ex. xii: 3, 13, 15, 20; Ex. xiii: 3-10.

The loaf on the Lord's table is the emblem, pointing us back to his suffering, as the paschal lamb pointed the

Jews forward to his death as the antitype of the paschal lamb.

4. *The feast of weeks.* Deut. xvi: 10, 11. "And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord, according as the Lord thy God hath given thee; and thou shalt rejoice before the Lord," etc.

This was their "Pentecost," fifty days after the pass-over.

"And ye shall count unto you from the morrow after the Sabbath from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete." Ex. xxiii: 16; Lev. xxiii: 15; Ex. xxxiv: 22; Num. xxviii: 26.

The New Testament makes these two feasts very prominent. Matt. xxvi: 17-30; Mark xiv: 22; Luke xxii: 19; Acts, first and second chapters. Here we have the last paschal lamb and the antitype, and the wonderful events connected with that historic Pentecost, and the beginning of the reign of Christ.

5. *The feast of tabernacles.* "And thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." See Deut. xvi: 13-16. "Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose;" (which was Jerusalem;) "in the feast of unleavened bread," (the passover,) "and the feast of weeks," (the pentecost,) "and the feast of tabernacles," (the feast of booths and of ingathering.) "And they shall not appear before the Lord empty." Verse 17. "Every man shall give as he is able, according to the blessing of the

Lord thy God which he hath given thee." See almost the same, Ex. xxiii: 14-17.

THE THREE ANNUAL FEASTS.

"Three times thou shalt keep a feast unto me in the year." Ex. xxiii: 14. "Three times in the year all thy males shall appear before the Lord thy God." v. 27. "Thrice in a year shall all your male children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. xxxiv: 23, 24. "Even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." 2 Chron. viii: 13. (The manner of keeping these feasts will be found under "The Sabbath and the Lord's day," and "Reading the Law.")

Several of these feasts are called by other names, and there were other less noticeable feasts, and some not of God; as the feast of *Purim*. Esther ix: 20, 21; Isa. xxix: 13, 14; and Col. ii: 22, refer to these appointments and precepts of men, and declare them nul and void. So does Matt, xv: 9; Mark vii: 7, etc. The object in this investigation is to find out the *principal* matters in the Jews' typical religion; so that we may discover their antitypes, and have the advantages these types were intended to give us.

THE ANTITYPES OF THESE FEASTS.

These feasts are among the most prominent matters in the religion of Moses; and it has been fully proved, by direct quotations, that almost everything there was

typical. See Hebrew 9th chapter, where all these things are called types, and where Paul gives, largely, their antitypes, even to "meats and drinks," etc. See 1 Cor. x: 6, 11; also Col. ii, where these very days are referred to as holy days, and shadows of things to come. And in 1 Cor. v: 7, 8, read: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passover is sacrificed for us: therefore let us keep the feast not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Here reference is rightly made to Ex. xii: 15; xiii: 6; Deut. xvi: 3; Matt. xvi: 6, 12; Mark viii: 15; Luke xii: 1. There are, then, in the Christian system, antitypes of those feasts of the unleavened bread, etc.

1. Jesus is the antitype of the paschal lamb, which was slain at the beginning of the first of the three annual feasts. See Isa. liii: 7. John i: 29, calls him the "Lamb of God," evidently alluding to the paschal lamb. 1 Peter i: 19: "But with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. v: 6, 9, 12; xiii: 8. We have, therefore, Jesus clearly presented as the antitype of the principal item in the first annual feast. What a wonderful lesson this affords us! We see that the Divine Being in designating the paschal lamb in Egypt, had in view the principal item in the grand scheme of redemption. The Jews could not fully understand or appreciate it then. Well does the apostle say of these ancients, 1 Peter i: 12: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Ex. xxv: 20; Dan. viii: 13; xii: 5, 6; Eph. iii: 10. If angels are so much interested in this, surely we should be. If they desired to "look into it," surely we should not be content without an effort to understand these grand antitypes.

2. There must be, in the Christian system, an anti-type of these feasts themselves, at least the principal ones; the new moons, or beginning of their months, their regular seventh day Sabbaths, and their three annual "solemn feasts;" for these were not what we now call *festivals*, for mirth and fleshly enjoyments, but for worship, teaching, learning, and religious rejoicing, etc. And nothing in all the grand programme meets this, fitting it as the glove to the hand, but the meetings of God's people. Note the rules and exemplifications given to show that we must not look for points of likeness everywhere, and yet must we find a likeness somewhere, or the type would be a failure. And as there is no other, we must conclude that the antitypes of these feasts are the assemblings of the saints, which we are told we must not neglect. Heb. x: 25. This is rightly applied to our first day assemblings, but the type had other assemblings, besides those of their Sabbaths. Should not Christians have others also? If the Jews met in "holy convocations" monthly, made their offerings and had their special worship, if this was safe and necessary for them, how is it that we do not need something of the same nature, at least frequent "holy convocations," besides the Lord's day meetings? And if it was safe, economical and necessary for all the males to assemble, at the place divinely appointed, three times every year, why is it not safe, economical and necessary for Christians to meet frequently every year, from all parts of the land, and spend "seven days," or double

that time, as the Jews did some times, in getting personally acquainted, cultivating our social nature, worshipping, teaching and learning? And I would emphasize this question—*why not?* Were the Jews not as liable to abuse or mis-use these meetings as we are? That they were capable of being abused, and were abused sometimes, there is no doubt. But the same was and is true of every other meeting. Every good thing may be abused. Have we yet to learn that this abuse is no evidence against the thing itself? The abuse of these meetings should be corrected and avoided.

While we may not claim an exact and universal likeness in the antitype, we must still allow, in all candor and truth, that there is some likeness. The principle is certainly established. God's people needed to assemble from distant parts frequently. Why do they not need this now? It cost them far more in time and means than it costs us now, with our facilities for travel. And though we have books, papers, etc., there is no way of cultivating our social nature, and gaining other important advantages, without being together.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii: 16. It is as true to-day as in the days of Solomon, that: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." "As in water face answereth to face, so the heart of man to man." Prov. xxvii: 17, 19. We meet our brethren from a distance feeble and discouraged, it may be, and separate strong and ready for the fiercest battles of life.

3. These meetings were entirely for social, religious worship, service, teaching, learning, rejoicing, and

strengthening one another. They were not law-making assemblies. The laws were made already. They were to obey laws. They were not *society* assemblies, to hear reports, elect officers, and "devise ways and means" for the work of the Lord. All these were "devised" before by infinite wisdom. We read of no resolutions passed, except in one case, if this may be so denominated. It was at the third annual feast, "the feast of booths," under Nehemiah, on their return (about 50,000 of them) from Babylonish captivity, and when they had spent the half of every day for seven days, reading the law, giving the sense and causing the people to understand the reading, "the ears of all the people being attentive;" when they had learned, by this reading, many of their errors and duties. See Neh. 8th chapter and ix: 3, etc. Nehemiah exhorted and admonished them, and they saw and felt that they and their fathers had gone far astray, and suffered much for their sins and follies. "And because of all of this we make a sure covenant, and write it; and our princes, Levites and priest's seal unto it." Neh. ix: 30. Then the names are given in the 10th chapter. We, then, may and should have our general meetings, read, learn, etc. And when we are sure we understand our former errors, and our present duties, we may enter into a "sure covenant," write it, and sign it, that we will keep the law of God for the future. So did the fathers of this reformation, and so are doing many now. See their church records. Yonder was the type; here is the antitype. But we must forever abandon law making, society forming, "devising ways and means;" as if the "perfect law of liberty" was not perfect! We must at once and forever abandon the idea of making these assemblies subservient to the special interests of preachers or any special class. They

were for the *masses*; not for the *classes*. They were for worship and religious service; not what we are now want to call "business meetings." The priests might, perhaps, according to our way of reasoning, have had their "priestly institutes," or their "priestly meetings," for the better qualifying themselves, and for "devising ways and means" to secure for themselves place and power. But the type furnishes us nothing of the kind, as the New Testament does not. The priests learned their duties directly from the law, as we can ours from the gospel; and they taught the people their duties by reading to them the law, and explaining it to them; not by sermonizing from *scraps* of Scripture as clergymen do now, with as much of self and of human learning, and human eloquence as possible.

4. These three annual meetings show a divine and gracious providence and care of his people, which must have its antitype in God's care for his people now. The twelve tribes of Israel were scattered far abroad, and were surrounded by hostile savages. How dare they, then, leave their homes and families at three stated periods of each year, and go up to Jerusalem, being absent from fourteen to twenty-one, or thirty days each time? Their enemies, whose land they had "possessed," knew the times of their absence. What assurance had they that they would find their families and homes intact on their return? This assurance they had in these words: "For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. xxxiv: 24. See also Gen. xxxv: 5; 2 Chron. xvii: 10; Acts xviii: 10. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi: 7.

How he does this is not the question here. The fact is enough for the true believer, if he never understand how the promise is made good. The consolation that Peter gave the scattered and persecuted Jewish Christians was: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your [anxious] care upon him; for he careth for you." 1 Peter v: 6, 7. "He careth for you," does not mean that he once cared for you, and sent his Son to die for you, but that he cares for you now. "For the eyes of Lord are over the righteous and his ears are open to their prayers." 1 Peter iii: 12. And there was nothing miraculous in all of this. And what of his caring for us, and his eyes and ears being open to us if he is not present with, or ready to help us? All these Scriptures imply a gracious and constant providence, which is set forth in the type, and in all the dealings of God with his faithful servants. In this we now may safely "trust and not be afraid."

CONDITIONS ON WHICH JEWISH WORSHIP AND OFFERINGS WERE
ACCEPTABLE TO GOD.

No question can be of greater importance than this; for if our worship is not accepted it is useless. Some people imagine there is but one condition of acceptance, viz., sincerity. And the importance of sincerity can not be exaggerated. But we are trying to learn the teaching of the Bible and our *whole* duty. Let us note,

1. An offering, to be accepted, must be just what God appoints or commands. He has pointed out many things he will not accept; as the unclean beasts, fowls, etc., and the lame, the halt and the blind. It must be "without blemish;" and it must be what God has appointed. Hence, Cain's offering was not accepted. Gen. iv: 3-5.

2. All offerings must be presented in the way God directs. Num. xxvi: 61, tells us of the death of Nadab and Abihu because "they offered strange fire before the Lord." 1 Chron. xv: 13, David referring to the death of Uzzah, etc., says it was because "we sought him not after the due order." This order was that none but the purified Levites should carry the ark, and *they* should not *touch* it. And the *unsanctified* had it on a cart, and touched it.

3. None but the pure could offer acceptably. Owing to their uncleanness the Lord said: "I will not smell the savor of your sweet odors." Lev. xxvi: 31.

"The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Prov. xv: 8.

"The sacrifice of the wicked is abomination to the Lord; how much more when he bringeth it with a wicked mind." Prov. xxi: 27.

"They have chosen their own ways, and their soul delighteth in their abomination." Isa. lxiii: 3.

"They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not." Hosea viii: 13.

"Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts." Amos v: 22, 25.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. * * * Bring no more vain oblations; incense is an abomination to me. The new moons and Sabbaths, the calling of assemblies I cannot, away with; it is iniquity,

even the solemn meeting. Your new moons and your appointed feasts my soul hateth! And when you spread forth your hands, I will hide mine eyes from you: yea, when you make many prayers, I will not hear: your hands are full of blood." Isa. i: 11, 13, 14, 15.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. lxvi: 18. Many other passages might be given of the same nature.

In these passages we have the *fact* very clearly stated, and the *reason* for it. God is holy, and he will be worshiped by a holy people only. David, in Ps. xv and xxiv, asks, "Who shall abide in thy tabernacle?" And "Who shall ascend into the hill of God? Who shall stand before the Most High?" And he answers: "He that hath clean hands, and a pure heart." Clean hands refers to dealings with our fellow men; clean hearts, to God.

But under the typical dispensation God *did* accept of worship, hear prayers and bless, when (1) the required offerings were brought; (2) when they were offered according to the form in his law; (3) when they were presented with "clean hands and pure hearts." But evidently very much of the Jewish worship was entirely unacceptable. And we may easily find in each particular,

THE ANTITYPE IN CHRISTIAN WORSHIP.

God is the same now. He has changed the forms and ordinances in his worship, but not the *principle*. *Principles never change*. Hence, those who would worship acceptably must:

1. Do the things he commands in the gospel. It will avail nothing to observe the commands and ordinances of men, or to follow our own ways. We must do what he orders, and not more nor less. Even Balaam, a sel-

fish man, ready to curse Israel for Balak's gold, said: "I cannot go beyond the word of the the Lord my God, to do less or more." Num. xxii: 18. And Micaiah acted on the same principle. 1 Kings xxii: 14; 2 Chron. xviii: 13. And in the New Testatment, we have, in its close, the most solemn warning, and denunciation of those who would add to or take from the word of God. Rev. xxii: 18, 19. Paul, Gal. i: 8, 9, denounces every man, and even angels who would preach any other gospel, saying: "Let him be accursed."

2. We, like the Jews, must do God's commands as he directs. Paul covers this whole ground, in 2 Tim. ii: 5. Noah builded the ark just as God commanded. Gen. vi: 22; vii: 5. And Moses prepared the tabernacle according to the pattern shown him in the Mount, and according to the divine word-painting. "Thus did Moses: according to all that the Lord commanded him, so did he." Ex. xl: 16. Had Noah or Moses turned aside, departed from, added to or taken from the *manner or form* of their structures, there is no reason for concluding that they would have been accepted of God, or served the purposes for which they were made. Of prayer John says: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." 1 John v: 14. "According to his will" implies that if we ask anything *not* according to his will, he will not hear us. Thus, should we ask forgiveness without repentance, or doing what we could to comply with his law of pardon, he would not hear us. If we should ask God to forgive and save a dear friend whose heart is yet sinful, he would not hear us. If we should ask God to convert one forcibly, *i. e.*, without consulting *his* will, he would not hear us; or should we

ask for vengeance on our enemies, or for quails and manna, as these were given to the Jews, he would not hear us. Also, since God has provided a Mediator, we read from him: "No man cometh unto the Father, but by me." John xiv: 6. We must, therefore, approach the Father in the name of Jesus. John xvi: 23, etc. We cannot force ourselves by him, or disregard him, and still get near the Father. Jesus said to the Samaritan woman: "God is a spirit, and they that worship him must worship him in spirit and in truth." John iv: 24. To worship "in spirit," is to worship spiritually, heartily. To worship "in truth" is to worship according to truth, or as God has directed.

3. We, too, must come humbly and with "clean hands and pure hearts." Otherwise, instead of pleasing God, while observing the very thing he has commanded, and in the order and manner directed, we may "eat and drink damnation to ourselves," *i. e.*, eating from an impure motive—the love of the bread and wine, and not for the Lord's sake. 1 Cor. xi: 29. "For he that eateth and drinketh unworthily," (in an unworthy manner,) "eateth and drinketh damnation to himself, not discerning the Lord's body."

"Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracle, but because ye did eat of the loaves and were filled." John vi: 26. This was a very unworthy motive, and gave character to their action. Jesus reproveth the motive, and sought to correct them.

Jesus, while instructing his disciples in the Mount, said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, [or just ground of complaint against thee,] leave there thy gift before the altar and go thy way;

first be reconciled to thy brother, and then come and offer thy gift." Matt. v: 23, 24. "Be reconciled to thy brother" does not mean that you may not pray before *he* is reconciled to *you*. *You* must be right in your own heart, and so be reconciled to *him*, and to all men. "And there rememberest," implies self-examination as we approach the altar, or place of prayer; just as we are to examine ourselves when we approach the Lord's table. If we make no self-examination, or if we know our brother has "just ground of complaint" against us, or that we are not reconciled to him, we need not expect to be heard, however loud and long we may pray.

After noting the wickedness of the man who had been forgiven, and would not forgive his fellow servant, and was imprisoned till he should pay all of the very money that had been forgiven him, Jesus said: "So, likewise shall my heavenly Father do also unto you, if you, from your hearts, forgive not every one his brother their tresspasses." Matt. xviii: 35. And in the prayer Jesus taught his disciples to pray, he said: "Forgive us our debts as we forgive our debtors." Matt. vi: 12. If we pray, therefore, without forgiving others, *i. e.*, without a forgiving heart, we are really praying that God will not forgive us! For this is the meaning of "forgive us as we for give our debtors." If we do not forgive at all, we are praying that we may not be forgiven at all!—deceived by the blindness of an unforgiving heart.

The man who had been blind, in his controversy with the Pharisees said: "Now, we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." John ix: 31. The Pharisees did not venture to call this in question.

They did know both: (*a*) that God does not hear sinners; and (*b*) that he does hear his true and obedient worshipers. But they cast this man out of the synagogue. This kind of power they could use when foiled in argument. Were they not sinners then? And would their prayers be heard?

How very encouraging to be thus warned and taught, in the type and in the antitype, that we may not be accepted unless we worship aright, but that we certainly will be heard, answered and accepted, if (1) we do what Jesus commands; (2) if we obey as he directs; and (3) if we come with clean hands and pure hearts! The Lord help us to "examine ourselves whether we are in the faith" properly, and to worship him in spirit and in truth.

CHAPTER XV.

ATONEMENT AND GOVERNMENT OF ISRAEL.—Annual atonement day; items—tradition and Bible teaching as to tabernacle types and antitypes; first or Sinaiatic covenant; use of the term tabernacle; golden censer; things not yet made manifest; the veil figurative; redemption for transgression under the old covenant; the government of Israel, primary and permanent—judges, wise men from among the elders—shall judge righteously—fear God, not man—fear a gift to blind the mind; judges for the Lord, and judges for the city; elders not necessarily officers—never equivalent to any office—officers chosen from among them; New Testament elders—bishops being called elders not proof of their sameness; duties of elders; duties of officers; absurdity of young men being officers—elders—preachers not congregational officers.

THE DAY OF ATONEMENT.

The three annual feasts have been noted: (1) The *passover*, in the month Abib, which included the last of March and the first of April, the time they began to “put the sickle to the corn.” (2) The *pentecost*, or feast of weeks, and the feast of the first fruits. Num. xxviii: 26; Ex. xxxiv: 22. (3) The feast of *booths*, in the seventh month. But this seventh month and its feasts require some special consideration. See Lev. xxiii: 23–38. On the first day of this month came the usual feast of the new moon, (their months were lunar months,) blowing of trumpets over their sacrifices, etc. On the fifteenth day of this month commenced the feast of booths. But on the tenth day of this month came the annual atonement. See Ex. xxx: 10–17. Every one over twenty years old should give half a shekel, which should be “appointed for the service of the tabernacle.” See Lev. xvi: 1–29, for the manner of procedure. And Lev. xvi: 29–31, et sq. The people should stand in the outer court, and afflict or

humble themselves before the Lord, while the high priest went into the most holy place to make the atonement. Lev. xxiii: 26-44, and Deut. xvi: 1-17, give again these feasts, and the day of atonement. Every soul that would not afflict and humble himself on the day of atonement, should not only be unforgiven, but cut off from the congregation. Lev. xxiii: 29, 30. "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls and do no work at all, whether it be one of your own country or a stranger that sojourneth among you: for on that day the priest shall make an atonement for you to cleanse you, that you may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever."

It would be convenient to note here over a dozen particular details in the programme for the observance of this day, as given by the Rabbis, from the Mishna and other traditions; but no one could feel certain of their correctness, further than they are given in the passages just referred to. And they are not practical. We are looking for our duty. Hence, the noting of just what pertains to duty. In this search it is deemed best to copy largely from the holy record, instead of simply giving references, lest the references may not be examined. And having been far more deeply impressed with the importance of the *types*, by a close and thorough examination we are constrained to ask the careful reading of the following quotations, in proof and explanation of the

TABERNACLE TYPES AND ANTITYPES.

"Then verily the first covenant, [the Sinaiatic] had also ordinances [or ceremonies, *marg.*] of divine service,

and a wordly sanctuary. For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shew bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now, when these things were thus ordained [set in order] the priests went always into the tabernacle [*i. e.*, the first holy place,] accomplishing the service of God. But into the second [*i. e.*, the most holy place,] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation, [*i. e.*, the beginning of the New Covenant.] But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, [as the type was,] that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more

shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, [the unmeritorious and merely typical sacrifices under the law of Moses,] to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, [*i. e.*, the Sinaiatic covenant,] they which are called might receive the promise of eternal inheritance." Heb. ix: 1-15. * * * "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix: 23, 24. The careful student should closely study the whole of the ninth and tenth chapters of Hebrews.

A few notes on some of these clauses will aid our study:

The first Covenant. This evidently refers to the Sinaiatic covenant in contrast with the gospel, or Christian covenant, which is called the new covenant. See Heb. viii: 8-11; Jer. xxxi: 31-35. There was a well marked covenant with Noah. Gen. viii: 20-22. Also with Abraham. Gen. 12, 13, 15, 17 and 22nd chapters. But the Sinaiatic and the Christian covenants are called the old and the new in contrast. They might be also denominated, the temporal and the spiritual, or the partial and universal.

2. "*The tabernacle*" is here applied to the first holy place, and then to the most holy place. Generally this phrase designates the entire structure.

3. "*The golden censer*" was carried by the high priest

into the most holy place, on the atonement day, and left there, it seems, till the following year. The high priest entered several times, and his first entrance would afford him an opportunity to carry it out with him. Then, when ready to make the atonement, he took burning coals from the altar of burnt offerings, put them into the censer, and putting the sweet incense on these, the smoke arose over the mercy-seat, and God spoke to him. Ex. xxv: 6; xxxi: 11; xxxix: 38; Lev. xvi: 12.

4. "*Not yet made manifest*;" it was not opened. The veil had not been rent, and till it was rent, no eye but that of the high priest could see into that holy place.

5. "*The veil, that is, his flesh*." The flesh ever serves as a veil; and none of us can at all fully see or understand the future while in the flesh. Our flesh, also, hinders us from seeing many things earthly in their true light.

6. "*Which was a figure for the time then present*." Also in verses 23, 24, patterns of things in the heavens; figures of the true; and Heb. x: 1: "The law having a shadow of good things to come," etc., all go to put beyond question the idea that all that tabernacle and its service, including "meats and drinks, divers washings," and the offerings, *were typical*. We cannot too well settle this in our minds. We may fail, at first, to find the antitypes, perhaps, but they are in the church, and we should search for them till we do find them. When we understand them well, we will see why no more is said on various points—as the morning and evening sacrifices of incense, trimming the lamps, the weekly loaf, etc.

7. "*Redemption of the transgressions that were under the first testament*," the Sinaiatic covenant. There could be no merit in "the blood of bulls and goats," etc. That blood could only typify the truly meritorious blood. It

could not purge, or satisfy the conscience. Verse 9. They knew and felt that there was no merit, or expiatory value in it, and that it typified something not fully revealed.

8. "*Remembrance again made of sins every year.*" This is clearly taught. See Heb. x: 3. As there was no expiatory merit in the offerings, their sins were only put forward for a year, and then "remembered again every year." Hence the annual atonement. But when Christ came, he made an offering of merit "once for all." And now pardon is both real and perpetual. To this, however, there may be one exception, or condition, viz: that we persevere in the divine life, and turn not again to sin. See Matt. xviii: 23-35. "The kingdom of heaven is like"—a man who forgave ten thousand talents, and afterwards changed this, and required him to pay it all, because he refused to forgive a man who owed him a hundred pence. Jesus adds, verse 35: "So likewise shall my heavenly Father do also unto you, if you, from your hearts, forgive not every one his brother their trespasses." We need no yearly atonement; no more expiatory blood; but we need to forgive as we are forgiven, and to live the Christian life. "For after if they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Pet. ii: 20. See also next verse. (See "*The Atonement*," for meaning of word, etc.)

THE GOVERNMENT OF ISRAEL.

All classes of people are interested in this, and especially in so far as it is typical and practical. It is at the foundation of all the good governments of the earth.

Civil governments are safe and prosperous in proportion as they are mainly conformed to this divine model.

The government of Israel was both civil and ecclesiastical. This union was clearly intended to be for the Jews only, and was to cease when the promised seed should come. Christians are especially interested in the ecclesiastical, or religious part of this government, so far as it is typical; and it is confidently believed that when it is well understood, its antitype, the government of the church, will appear much more plain and wise. And as this is a *Bible* investigation, let us see just what that book says. Take the following specimens:

“And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought to Moses, but every small matter they judged themselves.” Ex. xviii: 25, 26.

And Moses said: “You are as the stars of heaven for multitude. How can I myself bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.” Deut. i: 10, 12, 13, 14, etc. When this was done, Moses charged them, saying: “So I took the chief of your tribes, wise men, and known, and made them heads over you, captains [*i. e.*, heads] over thousands, captains over hundreds, captains over fifties and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; ye shall hear the small as well as the great; ye shall not be afraid of the

face of man; for the judgment is God's: And the cause that is too hard for you, bring it unto me, and I will hear it." Deut. i: 15-18. This was for Moses' lifetime. But he told them how they should proceed after they reached the promised land; thus:

"Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons; neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. xvi: 18, 19, sq. Hence 555 years after this, when Jehosaphat would reverently honor this law, it is said: "And he set judges in the land throughout all the fenced cities of Judea, city by city, and said to the judges, Take heed what ye do, for ye judge not for man, [only] but for the Lord, who is with you in judgment. * * * Moreover in Jerusalem did Jehosaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. * * * And behold, Amariah, the chief priest, is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters. Also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good." 2 Chron. xix: 5-11.

And 440 years later, 457 years before the birth of the Savior, and when the Lord moved Artaxerxes to favor the Jews in their return to Jerusalem, and he sent Ezra, etc, we read, Ezra vii: 25: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges which may judge all the people that are beyond the river, all such as know the laws of thy

God, and teach them that know them not." See also, Ex. xxiii: 3, 6, 7; Lev. xix: 18; xxv: 1; Prov. xvii: 15; xviii: 5; xxiv: 23; 2 Chron. xix: 6-10; Deut. xvii: 10-13; Ezra vii: 26, etc.

Now let us note a few items clearly set forth in these testimonies; the negative and positive:

1. "*Take you wise men,*" etc. "*And Moses chose able men,*" etc. At one time the people were to take, or look out their rulers and judges; and then it is said that Moses did this. This was the style then. Moses did it; but he did it through and by their agency, and according to their wishes. The people selected them according to Moses' instructions, and Moses appointed them, charged them, etc. So in the antitype. Acts vi: 3, 5, 6. The people chose according to the instructions of the apostles, and the apostles ordained or appointed. See Acts xiv: 23. The apostles "ordained," no doubt, the persons chosen by the multitude. And Titus was to "ordain elders in every city, as I had appointed thee." Titus i: 5. Doubtless, the multitude chose them according to Titus' instructions, and Titus ordained them. Thus the type and antitype agree.

2. "*Wise men*"—"able men." How careful Moses was to give the character and qualifications of the judges and rulers the people were to choose. And so it is in the antitype. The exact character and qualifications of bishops and deacons are given at length, 1 Tim. 3rd, and Titus 1st chapter. None others could be church officers. The character and qualifications for voters in our civil government, and for our officers and judges, are given in our civil government code, and none others can vote or hold office. They are given for baptism; and none other can be baptized.

3. "*Judge righteously.*" Everywhere in the type and

in the antitype, justice must be done; righteousness must be practiced. Those who object to the Bible, object to justice and righteousness!

4. "*Ye shall not be afraid of the face of man.*" God's people can afford to be brave. They fear to offend God, not man. This enables them to do justice. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Prov. xxix: 25.

5. "*They shall judge the people.*" The people having chosen their judges and rulers, were not called on to decide cases. The judges decided, and the people submitted, and carried out their decisions. This also appears in the antitype—in the church.

6. "*A gift doth blind the eyes of the wise, and pervert the words of the righteous.*" See also Deut. xxvii: 18; Matt. xv: 14; Isa. lvi: 10; xlii: 19; Matt. xxiii: 16; Rom. ii: 19; 2 Cor. iv: 4; 1 John ii: 4; Rev. iii: 17. Many Pharisees were "blind guides;" and the "blind led the blind." Matt. xxiii: 16, 17, 26; John ix: 40, 41. Some were physically blind, some were morally blind. The first were commiserated, the second were blamed. Their blindness and ignorance were their sin. They had "closed their eyes." 2 Pet. i: 9. "He that lacketh these things is blind, and cannot see afar off," etc. Rom. xi: 7. 2 Cor. iii: 14. "Their minds were blinded." "Blindness of heart." Mark iii: 5. "Blindness in part hath happened to Israel. Rom. xi: 25. Hence, when Samuel was "old and gray-headed," when he had anointed a king for Israel and was about to retire, he said, in demonstrable sincerity and truth: "Behold, here I am. Witness against me before the Lord," (*i. e.*, before the tabernacle, wherein the Lord dwelt,) and before his anointed, (King Saul,) whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom

have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it to you. And they said: thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand," etc. 1 Sam. xii 3, 4. This was a grand close to a magnificent official life. The antitype has a case much like this in Paul. To the Corinthians, some of whom, being blind of heart, had slandered and wronged Paul, he said, demandingly: "Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. vii: 2. This was for himself and Timothy, who joined him in this letter. Spiritual, or moral blindness, induces wrongs to others, the perversion of judgments and of holy Scripture. It grows out of, or is, an abnormal state of the heart. That state or condition may be superinduced by bribes, gifts, salaries, worldly honors, love of worldly pleasures, etc. We might speak of judicial blindness thus brought on; of political blindness, blindness of preachers by high salaries, etc., blindness of sectarians, who love party more than truth, etc. But Solomon's admonition covers the whole ground: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. iv: 23. Of the same nature is this: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Matt. xii: 34.

7. *He "set of the Levites, of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies."* These were the best qualified for the work; part of them were Levites, part were priests, and part, the chief of the fathers of Israel. No wiser arrangement could be imagined. But this shows that the priests were not the only judges, if indeed they were

judges at all by virtue of their priestly office. They were not excluded or neglected, however. The best fitted for the important work were chosen from all classes and conditions of the people. The same is true as to teachers. The priests were teachers, but not the *only* teachers. The chief business of the priests was ministering in the tabernacle. They became teachers, judges, and governors only as they were better qualified than others, not by virtue of being priests. Their greatest kings were not of the tribe of Levi, and could not be priests.

8. "*And behold Amariah, the chief priest, is over you in all matters of the Lord, and Zebediah, the son of Ishmael, the ruler of the house of Judah for all the king's matters.*" The chief priest, then, was the final appeal in matters of the Lord, and Zebediah was chief in the king's matters, the civil department of the government. They served somewhat the place of our supreme judges, and their decisions were final, unless the king interfered. This appellate power was used by Moses, Joshua, the miraculously inspired judges, and, in their absence, largely by the high priests. Their *extraordinary* judges, Samuel, Eli, Samson, Gideon, Jephtha, etc., were especially raised up and miraculously qualified. They certainly had appellate power. From their decision there was no earthly appeal in their dominion. In their absence the chief priests occupied that place. But in this place we need to consider more carefully:

THE ELDERS OF ISRAEL.

The elders now seem not to be understood, and to have them occupy their proper place in the church it is necessary to look at them in the typical dispensation. This may require precious time and space, but the importance of the subject, as may yet appear, *demands* both the space and time. Let us be altogether candid and

fair, and as brief as possible. Those who cannot afford to go through this investigation may live and die in very damaging error. And those who imagine they understand this subject without having done more than barely enter upon the borders of a proper investigation of it are needlessly deceiving themselves; and some of them are deceiving others. These suggestions are designed to encourage the investigation that will cut the very tap-root of errors now bearing deadly fruit in the congregations of the saints. Some of our leading writers tell us that elders and bishops mean the same persons, and are synonymous. Others tell us that elders, bishops, deacons, and *preachers* are the same, or so nearly so as at least to get the preacher in as a bishop whether he has the scriptural qualifications or not. When we understand the elders, we shall be better prepared to understand the Scriptural pastors of the churches. Let us have *typical* cases, beginning with the first:

In Gen. 1: 7 it is said that, to bury Israel, "All the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt went up." Observe here the Egyptians had elders as well as the Israelites. They never confounded elders with officers. No heathen nation did, and they all had their elders.

Ex. iii: 16. God said to Moses: "Go and gather the elders of Israel together, and say," etc. The Egyptians were officers over them; but the Jews had elders, and they were measurably and naturally heads and representatives of the people. Hence when Moses assembled them, and spoke to them, they reported to the masses. In this way Moses reached all the three millions of Israelites.

Ex. iv: 29; and xii: 21: "Gather together all the

elders;" "And Moses called for all the elders of Israel."

Ex. xxiv: 1-9. "And he (God) said unto Moses, come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship ye afar off." "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." Here seventy are chosen from among the elders of Israel for a special service. See v. 14. Of course they were still *elder* or *older-men*. Lev. iv: 15. "And the elders of the congregation shall lay their hands on the head of the bullock before the Lord."

Lev. ix: 1 "Moses called Aaron and his sons and the elders of Israel."

Num. xi: 16. "And the Lord said to Moses, gather to me seventy men of the *elders* of Israel, whom thou knowest to be the elders of the people, and officers over them."

Observe here. The Jews had officers over them; one man at the head of each tribe, and then "captains of thousands, captains of hundreds, captains of fifties, and captains of tens." Deut. i: 15; Num. xxxi: 14; Ex. xviii: 25, 26; Num. i: 5-16. These captains were officers, to "judge the people at all seasons. And the seventy especial helpers of Moses, who should bear a part of the burden of responsibility with him, were to be chosen from among these elders and officers. There were many, very many elders who were not of this special seventy, and who were not captains or officers at all, but simply elders. From among the elders all important officers were chosen. Yet elders, though not officers, had an important work, and a great and controlling power. Hence, Moses, the judges, the high priests, and even the kings consulted them, as we will see.

Num. xx: 4. "And Moab said unto the elders of Midian." v. 7: "The *elders* of Moab and the *elders* of Midian."

Deut. v: 23: "The heads of your tribes and your elders." The heads of the tribes called on the elderly men to aid them, as on many occasions. Deut. xxi: 2: "Thy elders and thy judges shall come." They co-operated. See vs. 4, 6, 19, 20; chap. xxii: 15-18; xxv: 7-9; xxvii: 1. "Moses with elders of Israel commanded the people." All this the elders did by virtue of being elders, or elderly men, and without any special office.

Deut. xxxi: 28: "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their years, and call heaven and earth to record against them." xxxii: 7. "Ask thy elders, and they will tell thee."

Judges xi: 5, "The elders of Israel went to fetch Jephtha."

Ruth iv: 2, Boaz "took ten men of the elders of the city." They acted for the city in the sale of land.

1 Kings viii: 1, "Solomon assembled the elders of Israel." This, too, was for conference.

1 Sam. xvi: 4, "The elders of the town trembled at his (Samuel's) coming." xxx: 26, David "sent of the spoil to the elders of Judea." 2 Sam. iii: 17, "He communicated with the elders of Israel." v: 3, "The elders of Israel came unto the king." 1 Kings viii: 3: "The elders of Israel came and the priests." xx: 7: "The king called all the elders of the land." xxi: 11: "The elders and the nobles did," etc. 2 Kings x: 5: "He that was over the house, and he that was over the city, the elders also, and the bringers up of the children," etc. Here, as elsewhere, the elders were a class of people having great influence, but not necessarily

officers; there were special officers over the king's house and over the city. xix: 2: "The scribes and the elders of the priests." Ezra x: 8: "The counsel of the princes and the elders." x: 14: "The elders of every city." Isa. xxxvii: 2: "The scribes and the elders of the priests." When Israel had apostatized, it is said: Lam. iv: 16: "The priests, they favored not the elders." v: 12: "The faces of the elders were not honored." v. 14: "The elders have ceased from the gate." Ezra vi: 7: "The governor of the Jews and the elders."

CONCLUSIONS.

Thus we see that: 1. The elders are nowhere called officers. 2. Officers were chosen from among the elders. Elders had to be *chosen* to make them *officers*. The officers were elders, but the elders were not necessarily officers. 3. The term *elder* is *never* equivalent to any office among the Jews. It is a distinct term for a distinct and very large class of people—not officers. 4. From their age and accumulated wisdom and knowledge, the elders had great power with the people, with the judges, and with the kings, and were largely consulted and regarded. Among the patriarchs they were chief rulers. This seems to have been the case in cities and communities till they chose regular officers. No more can be claimed for the elders of Israel. Elder never was an official term, and was never used as an equivalent of any official term—as king, judge, captain, etc. It sets forth age and wisdom, which require respect and regard; and in the absence of regular officers, they took the lead, and did every thing by virtue of their age without special appointment.

ELDERS IN THE NEW TESTAMENT.

Mat. xv: 2: "Transgress the traditions of the elders." xvi: 21: "And suffer many things of the elders,

and chief priests, and scribes." xxvi: 3: "The scribes and elders of the people." "Priests and elders of the people" are found frequently in the New Testament. Mat. xxvii: 20: "But the chief priests and elders persuaded the multitude that they should ask Barabbas." The power of *persuasion* was all they had. See Mark vii: 3, 5; viii: 31; xi: 27; xiv: 43, 53; xv: 1. "Held a consultation with the elders and scribes and the whole council." The elders took part by virtue of age and wisdom (as the scribes did by virtue of their knowledge of the law, from copying it)—not officially. Luke vii: 3; ix: 22; xx: 1; xxii: 50. "And the captain of the temple and the elders." Acts iv: 5: "That their rulers and elders and scribes." Who ever thought of the office of a scribe? See vs. 8, 23; vi: 12; xi: 30; xiv: 23: "Ordained elders in every church." That is, they ordained elders to the offices of bishop and deacon. Had they been officers by virtue of being elders, they would have needed no appointment or ordination. xv: 22: "Then pleased it the apostles and elders." Even the apostles conferred with the elders, as the judges and kings of Israel did. See also Acts xv: 2, 4, 6, 23; xvi: 4; xx: 17: Paul "called the elders of the church." But after they reached Miletus, in his address to them, he gives them their official title—overseers or bishops. Verse 28. While bishops, they were still elders, and it is no marvel that they are sometimes called elders: that is, they have not always their official name given them. So our presidents and governors are often called generals, because they were generals before. Yet no one understands that general and president or governor mean the same, or are equivalent terms. Men are called judges, governors, generals, etc., very generally, because they were once governors, judges, generals, captains,

etc. It is difficult for a man to get rid of a title once acquired. Here is the mistake of modern critics—calling elder an official title, equivalent to bishop, because the bishops are *sometimes* called elders. Acts xxi : 18 ; xxiii : 14 ; xxiv : 1 ; xxv : 15. 1 Tim. v : 1 : “Rebuke not an elder, but entreat him as a father.” The same respect was shown elderly women, except they were not consulted as were the men in governmental matters. Age must be respected. Lev. ix : 32 : “Thou shalt rise up before the hoary head.” Prov. xvi : 31 : “The hoary head is a crown of glory, if it be found in the way of righteousness.”

Titus (i : 5) was to “ordain elders in every city.” They had elders, but they did not have bishops, and Titus was to ordain some of their elders to make them bishops and deacons, if he found any elders properly qualified, and not without. Paul could not ordain men to be officers if they were already officers. We nowhere read that bishops were ordained. Bishops *had been* ordained. They were not properly bishops and deacons till they *were* ordained. They ordained *elders*, to make them bishops and deacons. This is the proper way to state the facts, and so they are uniformly stated in the scriptures. While it is true that in one place in the New Testament (Acts xx : 17, 28), and perhaps in one place in the Old Testament, the officers are called elders, and while it is possible that the officers were called elders in several other places (though this cannot be proved), it cannot be shown that elder was ever used as an official designation, or as an equivalent to office or officer. The word translated elder (*presbuteros*) cannot be translated bishop or deacon, and is not the equivalent of either in any passage in the Old or New Testament, yet very common reference is made to Acts xv :

4, 6, 22; Heb. xiii: 17; 1 Peter v: 1, to prove their identity. In Acts xv, we find the elderly men acting with the apostles, as they did with the kings and judges of old, on account of their age and wisdom. Had they been bishops they would have been called bishops, as in other places they are. This passage only proves the transference of the Jewish habit of conferring with the seniors, to the church of Christ. So in Heb. xiii: 17, the word rendered "have the rule over you" is *hegoumenos*, which means leaders—not bishops. And in the absence of bishops the elders did rule and lead, by virtue of natural fitness, but not as officers. And these *presbuteroi*, elders or seniors, are commanded to take unto them this work—shepherd "the flock of God that is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind. * * Likewise, ye younger, submit yourselves to the elder." (See 1 Peter v: 1-5). Elder and younger are here in manifest contrast. Neither is official. No class of men are ever directed to take to themselves the office of bishop or deacon. They were elected or ordained to these. There is a bold contrast between the elders voluntarily taking to themselves this work for the present, and the officers being chosen and ordained to it. The one was primary, the other regular. Had the elders been officers, the natural contrast would have been between the *officials* and *unofficials*; or, as modern theology has it, between clergy and laity. Peter put it between the elder and the younger. This was true and proper.

The letter to the Hebrews, the two letters of Peter, and the letter of James were addressed to the Jewish Christians in their dispersion. They had been upwards of twenty years "scattered abroad"—far from their

homes and their own country—into “Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Peter i: 1), and there is no evidence that they could have congregations with regular bishops and deacons. Their condition and circumstances forbid the idea that they had. And it was strictly natural, and according to the typical dispensation, that the elderly men should take the oversight of the flock, wherever they were. The apostles in Acts xv, adopt the Jewish custom of calling the seniors into their conference. No more is proved here.

The elderly men are, then, by nature, and by Peter's appointment, to take to themselves the oversight of the flock, in the absence of bishops and deacons, and not by constraint, or congregational appointment. And another important lesson is here presented; viz., The elders were called into the apostolic council, as they had been called into the council of the priests, judges and kings of Israel. Hence the necessary conclusions, not that they were officers, but that—

I. In the absence of officers the elderly members should *now* take the lead, and do everything in the church to the best of their ability, without waiting for any congregational appointment. This divine provision supercedes the necessity for haste, and cuts off the apology for putting into office unqualified men.

II. After churches are scripturally organized, the officers shall take the elders into their councils, and profit by their aid. Not to do so is contrary both to the type and the anti-type, as we have seen; and it looks too much like self-importance, and “lording it over God's heritage.” [The word heritage here means the unofficial church members.] Men have not all the wisdom in the world just because they are *officials*. No doubt one great reason for the failures of church officials is found

just here. Often calling the elders together for consultation with the officials, not only shows respect and cultivates confidence and brotherly love, but also gives important aid in very many cases.

III. While all the elders have duties, prerogatives and responsibilities by virtue of age, and that wisdom that should be found with age, *some of them have far more than others*. They are all of one class—*elders*; but they did not commence life each with the same amount of capital, nor have they all been equally diligent and successful in improving their talents. Hence, some are *chief elders*; that is, they are greater in knowledge and power with the people. So it was in other classes of men. The Sanhedrim had its “chief men.” While all held the same office, *some* were chief in knowledge and power with the masses. Gamaliel on one occasion, controlled the whole council. And “Peter, James and John seemed to be pillars,” or were chief men among the apostles. So it is and has always been with preachers. While all are preachers, one man often has more power than forty others, though they are all preachers. Webster, Benton, Calhoun, Clay, etc., were chief men in the Senate of the United States. This special power may be called personal power, or moral, or mental power, magnetic power, or the power of knowledge, for “knowledge is power,” but it cannot be merely official power, as we have seen. For men having the same office have not always the same power by far; and men who have no office often exercise more power over the people than the highest officials. There is a “power behind the throne,” and often all around the throne that is not in the throne, and that is superior to the throne. By this power, elders, preachers and others control very largely. It is a great mistake to conclude that we can

do nothing because we are not officials; and both a great and ruinous mistake to suppose that officers can do everything. There is official power, and it carries with it vast responsibility. But there is personal power, not dependent on office; and to this reference is made in the phrase—"the duties, prerogatives and responsibilities of the *elders of Israel*." These three words convey three distinct and very important ideas. 1. They have special duties. 2. They have certain prerogatives, and are not to be slighted or disregarded. 3. They have fearful responsibilities.

IV. Think of a *young* man, perhaps fresh from college, *hired* to make pretty speeches to the church, from which no one will ever learn much of the Bible or of duty, and hear him called "the pastor," a *man*-devised office and officer; for the Bible authorizes each church to have a *plurality of elder-pastors*, called bishops. No *young* man, however learned, pious and endowed with personal power, can be a New Testament *pastor*. And no old man, possessing all the qualifications named by Paul, can be more than a pastor, *i. e.*, one of the pastors. See such a hired young man assuming control of church worship, teaching and ruling, while the elders sit quietly around, often do nothing, and never do much. "The pastor" is hired and paid to do this work, and they leave it for him to do—and *he likes it*, especially if the *pay* is good. Often he does not allow the elders to pray, or say a word. Occasionally they are called on to give thanks, and they may be sent to perform some unpleasant duty. Yet many of them started with more capital, know more of the Bible, and have more power with God than six score of such young speech-makers! Still we talk about following the scriptures!!! Some of us have known repeated cases where one, two, or more faithful men and

women have built up churches, without any "official authority," which have done well, till "the hired pastor" came, and then the churches suffered, sometimes to utter ruin! Hence, now, the importance of a better understanding of the duties, prerogatives and responsibilities of *the elders*.

These hired pastors tell the churches that they cannot prosper with their home elders and bishops; that they must have a *regular preacher*, though they cannot deny that God's provision for the prosperity of the churches does not include any such hired functionary; that *he* provides only bishops and deacons; and that anciently they *did* prosper with these alone. We tell them that, even now, with all our incorrect education on the subject, more churches prosper, in the true sense of this word, without the hired pastor than with him; and we call for the count—but *have no answer*. In this we mean to say, 1. That this hired pastor is not of God: and here the pastors themselves do not take issue with us! 2. That we prefer God's way, and will defend and practice it at any and all cost.

Preachers are not officials in the congregation at all! except as *man*, in disregard of God's word makes them so! And then their office is of man—not of God; and they get their reward, if at all, from man.

CHAPTER XVI.

JEWISH FREE-WILL OFFERINGS AND FINANCES, ETC.—Voluntary offerings and their antitypes—no antitypes for constrained offerings—all voluntary in Christ; collecting funds for special cases; how Paul raised special collections; how the Jews were able to give so liberally; why so much expense for the tabernacle—not to encourage pride, but to teach moral worth from natural—mistakes of commentators, etc.

The dualism of the Mosaic law has been noted. The civil part we are not so much interested in. It has no antitype in Christianity, unless it is the civil laws of our land. There was no worship in the civil service of the Jews, as there is none in our civil government. The people were compelled to pay certain amounts to the government, and to do certain things. We need to understand their free-will, or voluntary offerings and service. In this there is a great lesson for us.

“Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offering unto the Lord, to accomplish his vow, or a peace offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.” Lev. xxii: 19–21. See also, Num. xv: 3; xxix: 39; Deut. xii: 6, 17; xvi: 10; xxiii: 23; 2 Chron. xxxi: 14; Ezra i: 4; iii: 5; viii: 28; Ps. cxix: 108.

Here we have the three items noted under another head: 1. Only the thing required must be offered; and it must be perfect, *i. e.*, without blemish, to be accepted. 2. It

must be offered, as these references prove, just as God directs—not anywhere or anyhow. The thing pointed out must be brought to the place designated, and then offered according to God's law. 3. It must be brought with a perfect or sincere heart, "with clean hands and pure hearts."

In the antitype *all* our worship is voluntary. Forced or constrained worship cannot please God, or be acceptable to him. But the invitation is limitless: "whosoever will, let him take of the water of life freely." God is always willing, and as we would express it, *anxious* for us to come—"waiting to be gracious;" "not willing that any should perish." Yet he accepts nothing but the voluntary or free-will offerings of our whole bodies, souls, and spirits. This is the offering. "The cattle on a thousand hills" would be useless. He accepts the offerings he calls for, if they are offered according to his direction, and with sincere hearts. The difference in the type and the antitype is, in the offerings called for, and the manner of offering them.

HOW THEY COLLECTED CONTRIBUTIONS FOR SPECIAL CASES.

Besides the usual demands for money, etc., which were regularly provided for, the Jews, like all other nations, had special demands for liberality.

At Mount Sinai, soon after their deliverance from Egypt, in order to the building of the tabernacle and providing its furniture, Moses issues this call: "Take ye from among you an offering unto the Lord, whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and ram's skins died red, and badger skins, and shittim wood, and oil for the lights, and spices for anointing

oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breast plate." He designated the receivers of these materials, and the workmen. Ex. xxv: 2-7; Ex. xxxv: 5-9, also, verse 21: "And they came, every one whose heart stirred him up, and every one whose spirit made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation and for all his service, and for the holy garments." Then Moses called for voluntary workers thus: "And Moses called Bezaleel and Aholiab, and every wise-hearted man in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it." Ex. xxxvi: 2, 3. "And they [the workmen] received of Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet to him free offerings every morning." And verses 4, 5: "Then all the wise men that wrought all the work of the sanctuary, came, every man from his work which they made; and they spake unto Moses saying, the people bring much more than enough for the service of the work, which the Lord commanded to make." Then Moses gave commandment "and the people were restrained from bringing." Verse 6.

We could not have a better example of free, liberal, prompt and abundant giving, for a special purpose. But one call was made; and that was rather in the form of a permit: "let" those who have, and those whose hearts prompt them, give. Then came the restraining order; for the "people brought much more than enough." Not often do we find such ready and abundant liberality, even among Christians.

In the building of the temple we have another case of

great voluntary and prompt liberality, for a special purpose. See 1 Kings and 2 Chronicles. In 1 Chron. xxix: 4, 6, etc., we see the wonderful liberality of David and his princes. And Solomon and his princes were no less liberal for this house of God. So, too, when the temple was to be rebuilt under Ezra, we have the same special call, and great liberality for a special purpose. See Ezra and Nehemiah. So it was in building the wall long afterwards.

Here we have, in the typical dispensation, regular contributions for the regular, or ordinary expenses of the Lord's service; and we have as distinctly the special contributions for special purposes. Both of these have their well-marked antitypes in Christ. The Lord's day or weekly contributions into the church treasury, as God has prospered each one; (Acts ii: 42; 1 Cor. xvi: 1, 2.) for the ordinary expenses, including the poor; and special demands for special occasions; as in Acts ii: 44-47; iv: 32-37. Also the women who voluntarily aided Paul; Rom. xvi: 2, and to end of the chapter, and Paul to Philemon, etc. A special collection was raised for the poor saints at Jerusalem, twice. Acts xi: 27-30; Rom. xv: 25-29; 1 Cor. xvi: 1, 2, 3; 2 Cor. viii; ix: 3. We can, therefore, have no excuse or apology for "devising ways and means" for getting funds for the Lord's work, unless we are displeased with the Lord's way, and think we can improve upon it! Surely we cannot be excused for not understanding God's plan for raising money, since it is fully given both in the type and antitype. Why then resort to any human device? The Lord will not accept offerings that are not made willingly. Shall we, then, "devise" means that will cause the people to give when they are not willing? Shall we constrain them, by a policy of our own? God

did not and will not do this ; nor will he accept or bless such devices.

Any departure from these ways, *i. e.*, any human device, or plan for raising money for the work of the Lord, is to be accounted for :

1. By supposing *ignorance* on the part of the leaders. And this ignorance cannot be excusable in leaders since, the law is plain.

2. By supposing the leaders are *not pleased* with the divine way, and prefer one of their own. This would show lack of faith in God, and lack of reverence for his word.

If such departures are to be tolerated, there is no telling what changes may be made in the divine system. Soon it would be with us, as it was with the Jews, when it was said : "Every man did that which was right in his own eyes." God's will was despised, and man's will prevailed ! And yet they called this serving God ! To avoid this seems to be the leading purpose in the New Testament. It is the fixed purpose of this volume that the will of God be done on earth as in heaven, and man's will entirely subjected to it.

HOW THE JEWS WERE ABLE TO GIVE LIBERALLY.

Many are willing to give, and not able ; and many are able to give, and not willing. The Jews were both able and willing. But they had long been slaves to Pharaoh, and this building of the tabernacle, for which they gave so readily and abundantly, was the second month after their deliverance. And they were traveling and spending—not making. Hence, it is a question with many, where they got their wealth.

They were then, as ever since, and to-day, peculiarly successful in money-making ; and while in Egypt, they

had much cattle and other property, which, of course, brought much money. They were slaves to Pharaoh; not to individuals. And the providence of God is very clearly marked in making the Egyptians very anxious for them to leave. They said, after the death of their first born: "We be all dead men." The king, too, was urging them to start. Taking advantage of this anxiety on their part, "the children of Israel borrowed," or Dr. Young says, "Asked [or demanded] of the Egyptians, jewels of silver and jewels of gold, and raiment:" for it seems they were otherwise poor. "And the Lord gave the people favor in the sight of the Egyptians; so that they "lent," or rather "gave them such things as they required. And they spoiled the Egyptians." Ex. xii: 35, 36. They could make a good plea to the Egyptians, for they had served them under taskmasters, and were unrequited. Now if their former masters were so desirous to get rid of them, let them give or pay them their dues—the wages long kept back. "*They spoiled the Egyptians*" indicates that they received very largely of them. And it is said, they had "flocks, and herds, and very much cattle." Ex. xii: 38. They had the wealth of Egypt.

Besides, before reaching Mount Sinai they had war with Amalek; "and Joshua discomfitted Amalek and his people with the edge of the sword." Ex. xvii: 8–13. The Amalekites had great wealth, which fell into the hands of the children of Israel. They had, therefore, their own, and the wealth of the Egyptians and the Amalekites; and were well able to give abundantly. But,

WHY SO MUST EXPENSE ABOUT THE TABERNACLE?

Various writers have made estimates of the cost of the tabernacle; and these guesses or proximal estimates

might be given here. They are not given for two reasons: 1. It is impossible to determine the cost of this structure. 2. It could do no good if we had it by inspiration. We know it was very great; and this is sufficient. The Bible does not give us unnecessary things, and we should be wiser than to desire them.

But why this enormous expense? Why not a plain, inexpensive tent, such as Abraham had? We have no evidence that he had a house, or that his tents were costly. This seemed to be a good example for a rich man to set. He moved from place to place, as the necessity of his herds demanded; and Israel moved, also, not only while in the wilderness, but also long after they entered the promised land—till Jerusalem was divinely chosen, and became, under David, the permanent abode of the ark. And it would have been much more convenient and economical to have a plain tent, one more easily taken down, carried, and put up again.

The elaborate cost of the tabernacle and temple, which became the recipient of the sacred utensils and the divine presence, has been referred to often as an example favoring, and sometimes as evidence proving, that our houses of worship, etc., should be very fine and costly. The fine and costly garments of the priests have been appealed to as authority for the costliness of preachers' garments, etc. Some even have gowns somewhat in imitation of the Jewish priests, and the Savior's glorified apparel. Rev. i: 13-17. But this would be in direct conflict with both the letter and the spirit of the gospel of Christ. Neither Christ nor any of his ancient ministers or servants were ever arrayed in gaudy or costly attire. The probabilities are that Peter preached the gospel in his fisher's garments; and there is good reason for concluding that Paul never had what most preachers

now would call a "decent suit of clothes," from his conversion to his martyrdom. Had he been thus supplied he might not have so far turned aside from his life work as to do manual labor for a support for himself and his co-laborers. Besides, he would not have enjoined on others that which he did not practice himself; he was an example, and called on his brethren to follow his example. And he says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided [or plaited, m.] hair, or gold, or pearls, or costly array; but, [which becometh women professing godliness,] with good works." 1 Tim. ii: 8-10. Certainly Paul would require as much of the brethren. And Peter has the same to his brethren in the dispersion: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it [the adorning] be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." 1 Peter iii: 3, 4. Few passages of Scripture are less popular than these. Few have been more sadly and manifestly perverted by those they hit squarely in the face. They would like to construe them to mean something that does not condemn them. The meaning is very plain to an humble and contrite heart. No apparel is the adorning "of great price before" God that is put on the body, or worn on the head. It is a "meek and quiet spirit." All "costly array or clothing are forbidden. It does not commend us to God, or to sensible men and women; and it does serve to make the heart proud and vain. And if this were not so, we can surely

make a better use of our means and time. The hungry need feeding, the naked need clothing, the orphans and widows need aid and comfort, and the heathen need the gospel. So do many all around us. Alas! for that man or woman who can imagine that adorning their poor perishing bodies in "costly array" is more important than these several good works—the best representatives of "pure and undefiled religion before God and the Father." If there are any such it would be useless to exhibit to them the true light, or beauty, or glory of heaven.

No! both the letter and the spirit of the gospel forbid all unnecessary expense, and all show of pride or vanity, as certainly as any vice or wrong is or can be forbidden. To reason with those who are not willing to give up these things, and are of "those who justify themselves before men," is to "cast pearls before swine," homely and crude as this comparison may seem. And they will "trample under" their unsanctified feet all the evidence heaven can give, and then "turn again and rend you." Let them alone, unless they may be converted. "Ephraim is joined to his idol." We may only hope to profit those who have "another spirit," like Caleb. Num. xiv: 24. Do we not hear these "lovers of [worldly] pleasure more than lovers of God" say, O, then we must not put on "apparel" at all, we ought to be decent. How often they say, "I like to see" this and that?—even while the case is so plain, "That none by comment could it plainer make." They will not reason so, or feel so, when the rottenness of the grave is about to envelope them. Alas! "their minds are blinded" now.

Now, if both the letter and the spirit of the type and the antitype of the religion of Christ, are supremely

characterized by humility, self-denial, crucifying the flesh, cross bearing, caring for the welfare of others, and so transcribing into our own lives the life of him "who, when he was rich, for our sakes became poor, that we through his poverty might be rich;" who "went about doing good;" who never turned away one humble soul, or refused one favor humbly and properly asked; who "had not where to lay his head"—the Creator and Possessor of the universe poorer than the foxes and the fowls! If this is the religion of the New Testament, how can we imagine that its type in the Old Testament was intended to justify, foster, and encourage all that is selfish, proud, strengthening to the flesh, and in disregard, or at the expense of suffering humanity!! It cannot be! *No, never!* The gold and pearls, and all the great expense and show of the tabernacle and the temple were for another purpose. To so construe it is to bring it into deadly conflict with the divinest features of Christianity, and to "deceive our own souls."

President Milligan says:

"The gold, the silver, and the fine linen seem to denote merely the great value and purity of all that is in God's presence. See Revelation 21st and 22nd chapters."

These two chapters describe heaven—"The home of God and of the soul."

"The city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones, etc. No place on earth, or in the imaginations of men without the Bible, can even faintly approach its grandeur and magnificence! It had its tree of life, and its fountain of water, etc., all earthly and material.

Still, commentators, the most learned and profound, on this undenominational question, where there is noth-

ing personal to pervert their judgment, do not contemplate seeing any literal gold there, or any walls of any kind, or any trees, or anything material, as a fountain of water.

Why, then, all this imagery? For the best reason in the world! This was the very best way to give to man the most exalted idea of the real value and importance of heaven. These materials were and are the richest of all the wealth of earth, of all that was known to man. And a city composed of them is chosen to represent heaven, no more could be done to give to the finite mind of man a correct idea of the true immaterial heaven.

When the divine being would give us an idea of an intangible, immaterial something which we never saw, he just points to something we have seen and are acquainted with, and tells us it is like that. Thus, when the Savior would give his hearers the best idea of his kingdom, which, at that time, no man had seen, he said: "It is like a wedding feast for a king's son; like a vineyard; like a sheep fold," etc., with all of which his hearers were familiar. So Satan was "like a roaring lion seeking whom he may devour;" Jesus is like a shepherd—the good shepherd, and his disciples are like sheep, in some particulars. Thus Jesus illustrated and taught spiritual and eternal things by carnal and temporal things. So he does when he describes heaven as a city of gold etc. Because such a literal and material city best represents a spiritual, immaterial and eternal city. And intelligent Christians expect to find, in that heavenly state, something as far superior to gold and pearls of earth as the spiritual is superior to the animal; as God is superior to man; as heaven is superior to earth in its best estate! How glorious, uplifting and strengthening is this view of the case! The animal sacrifices

under Mosaism but poorly illustrated and adumbrated the true sacrifice—Christ; and yet they were the best nature afforded. No more could be done. And when the Lord would show us the excellencies of “the true riches,” the wealth of “a meek and quiet spirit in the sight of God,” he chose the material riches of earth to represent, illustrate and adumbrate the spiritual riches and glory in Christ—not the “gold and pearls and costly array” which the proud wear on their poor dying bodies!!!—not the fine and costly houses called churches, built largely of the hard earnings of the poor, and in whose shadow the poor toil and suffer for bread and clothes!!! No! no! True wealth is a heart purified by faith in Christ, and consecrated in holy obedience to the gospel. Wealth of heart, wealth of wisdom and knowledge, wealth of usefulness, of kindness, etc., are in bold and wonderful contrast with the poverty of sin, of ignorance, of vice and of death! The Lord give us the true riches!

And just as material things were, during the entire ministry of the Savior, chosen to illustrate and teach spiritual things; as carnal and temporal things were chosen by Moses to set forth spiritual things in Christ; and as a material city of gold is given to teach us, and illustrate to us the true spiritual and eternal—the third and only true heaven; so a literal valley, the valley of the sons of Hinnom, near Jerusalem, the most terrible and loathsome place known to man, is chosen to teach and illustrate the final abode of the wicked. This literal valley had in it literal fire and brimstone—worms, etc. And hence that which is represented by these has in it that which is called fire and brimstone, “the worm that never dies, and the fire that is not quenched;” just as we have gold and pearls in the richest profusion referred

to in heaven. And as we do not expect to see any literal gold, pearls, etc., there, but something infinitely better; so we may not expect to see in hell any literal fire and brimstone—or worms; but something best represented by these, and perhaps far worse.

CHAPTER XVII.

THE FLOOD AND NOAH'S ARK.—Analysis of 1 Peter iii: 18-21 (after reading Gen. vi, vii); Christ suffered for sins; quickened by the Spirit; went and preached to the spirits in prison through Noah; while the Ark was preparing; the Ark; saved from the wicked by water; saved in and by the Ark, from drowning; the like figure or antitype, even baptism, saves us; meaning of the filth of the flesh; the answer of a good conscience; by the resurrection of Christ; the synthesis, after a general and accurate acquaintance with Gen. vi, vii, viii, and 1 Peter iii, and seeing that all this is typical of developments in Christ; Ruinous effects of sin; Noah's faithfulness; but one Ark,—but one Church; importance of being in the ark—in the Church; A fable of the giraffe, and how he got in; but one door,—how Christ is the door; the literal entrance; safety in the Ark only; all food, etc., in the Ark—the Church; All light came from above, and does now; all comfort, good society, government in the Ark; its final landing; delivering up the Kingdom; landing of Old Ship of Zion.

The plan of this work requires the examination of one more *type* from the Old Testament; and the flood and Noah's ark is selected. Some things in this are rather scientific and speculative than practical; as the structure of the ark, whether the flood was universal or only local, etc. As these are not very clear, and are of little or no practical importance to us, they may be passed by, without serious detriment.

Let us read 1 Peter iii: 18-21, (the revision): “Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit; in which also he went, and preached to the spirits in prison,

which aforetime were disobedient, when the long sufferings of God waited in the days of Noah, while the ark was preparing; wherein few, that is, eight souls were saved through water, which also after a true likeness [or antitype] doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."

First, let us have an *analysis* of this passage; and then a proper *synthesis* will give us the case.

Observe:—This was addressed to the *Jewish* Christians, who were acquainted with the Old Testament, with the flood, and with God's dealings with the ancients far better than others were.

Christ suffered for sins. It was always important to keep before the people the fact that, Christ suffered for *sins*, not his own. Sin has always caused suffering; and in this case there was no forgiveness, but by the suffering of Christ. How important that we keep this continually in mind, and the consequent obligations.

Put to death in the flesh, quickened in or by the Spirit. It was the *flesh*, not the *Spirit* of Jesus that died.

Went and preached to the spirits in prison. Here we have two questions. 1. What is the prison? 2. How did Christ, by his Spirit, *preach* to the spirits there? The *prison* was the *world*, in which they were as effectually shut up as if the prison had been smaller. They could not fly to any other planet or world. God's spirit, *through Noah*, preached to these spirits. "And the Lord said my Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. vi: 3. See Gen. vi, vii chapters, etc. And 2 Peter ii: 5. Noah is called "a preacher of righteousness." Isa. xlii: 7; lxi: 1, etc. God never

preached to the wicked by his Spirit, except through those in whom the Spirit dwelt—never once. Note this.

When once the long sufferings of God waited, in the days of Noah, while the ark was preparing. This gives the time, place and circumstances, and needs no comment or explanation. It is a rule in Biblical criticism and exegesis, that we shall not regard a passage as figurative or mystical, when we *can* understand and harmonize it literally. Nothing was more literal than that flood, ark, preaching through and by Noah, etc. The fact that they are used as a type or illustration for us, is not against this view of the case. The vineyard was literal, the sheep-fold, shepherd, etc. Still they are used as comparisons to illustrate *spiritual* things.

The ark—in which eight souls were saved by, or through water. "Saved by water!" And yet saved "*in the ark!*" It would not be too much to say they were saved *by* the ark. Yet there is no conflict. They were saved *from* drowning *by* the ark. Without it, and without being in it, they would have perished with the wicked. And by water they were saved from the wicked, from their scoffs and jeers and taunts, etc., for the water *drowned* them. This was the first recorded case of salvation *by water*—and *such* a salvation! Yet they were not saved from drowning by the water. This was the office of the *ark*. The second case of salvation by water was at the red sea, when the Israelites were "baptized unto Moses in the cloud and in the sea." The water saved them from Pharaoh and his hosts by drowning their enemies. Let no man, therefore, speak lightly of being saved from the worst enemies by water. Water is a factor in human life and in salvation from enemies.

The like figure, or antitype—baptism, now saves us. Here

also we have two ideas. 1. Baptism saves us. 2. It is an antitype of the flood. "The antitype or exact representation" seems to include the whole connection and circumstances, but especially baptism. "Fifteen cubits upward did the waters prevail; and the mountains were covered." Gen. vii: 20. This was a pretty thorough burial, or overwhelming—immersion, as was that of Israel at the red sea. The flood was a *type* of the *baptism*, which "saves us." So Peter says. The defense of Peter is not just now the matter in hand, we are trying to understand him, only. When we are baptized, having faith and repentance, we pass out of the world, away from our enemies, and into Christ, "in whom we have redemption, the forgiveness of sins." Rom. viii: 1; Eph. i: 7; Gal. iii: 27. "Baptized *into* Christ." In Christ we also receive the Holy Spirit, to comfort, aid and strengthen us to resist all our enemies, and do our duty. Acts ii: 38; Gal. iv: 6; Rom. viii: 9. When, therefore, we have passed out of the dominion of sin, our sins are forgiven, and we have this helper, we realize the antitype here presented.

Not putting away the filth of the flesh. This baptism is not to cleanse the body, as were the "divers washings and carnal ordinances" of Moses. It is not one of the Mosaic washings, but a new ordinance of Christ. "The filth of the flesh" does not mean sins, but bodily defilement, as when one touches a dead body. See Num. v: 2; ix: 6, 7; Jer. xix: 13; Ezk. iv: 13; Lev. v: 13; xiii: 46; xv: 32; xviii: 25, 27; Mark vii: 2. "The disciples ate bread with defiled, that is with unwashed hands." The *leper*, after being cured, was to wash, bathe himself in water, and shave off all his hair, to be sure he was clean, before he could enter the congregation. Lev. xiv: 8, 9. So of him who had a running issue. Lev.

xv: 5, 8, 11, 13, 21, 27; xvi: 26. The word here rendered *filth* is *rhupos*, which Dr. Young says means, "*filth, dirt.*" See Prov. xxx: 12; Isa. xxviii: 8; 2 Cor. vii: 1, "Cleanse ourselves from all filthiness of flesh and spirit." There is a filthiness of the flesh, and also a filthiness of spirit. James i: 21: "All filthiness and superfluity of naughtiness." God's people are to be clean physically and spiritually; decent, orderly, gentlemen and ladies in the best sense of these words. They are to allow "no unbecoming speech to proceed out of their mouths." Eph. iv: 29; Matt. xii: 36. All this is strictly true, and of great importance; but *baptism* was not, and is not designed to cleanse the *flesh*. This is all that is here affirmed. And this is only to guard against error, and to *prepare* for the true design of baptism.

The interrogation, seeking, or answer of a good conscience towards God. The word (*eperooteema*) here rendered *answer*, in the common version, literally means seeking, interrogation, looking out for, *i. e.*, seeking. Hence these various renderings. But in all the translations, we have the same idea as to the *future* of the conscience. If it is the *answer*, we do not have it till we are baptized. If it is *seeking*, asking or looking after it, we have it not yet in possession—it is in or beyond baptism; never before. No translator or critic questions this. While baptism is not to cleanse the *body*, yet cleansing the soul or conscience is clearly connected with it. Hence, we read elsewhere of this same washing, or baptism to cleanse. Eph. v: 25, 26. "That he might sanctify and cleanse it [the church] with the washing of water by the word," or as Mr. Wesley renders this, "having cleansed it with a bath of water by the word." Acts xxii: 16, Ananias said to Saul: "Arise and be baptized,

and wash away thy sins, calling on the name of the Lord." The Corinthians had been a very wicked people; hence in 1 Cor. vi: 11, Paul says: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord," etc. So in Heb. x: 22: Now, as Christians, "Let us draw near in full assurance of faith, having [or having had] our hearts sprinkled [or purified] from an evil conscience, and our bodies washed with pure water;" simple water, not the Mosaic holy water. All this was for the conscience—the inner man; not the flesh.

By the resurrection of Jesus Christ. Paul continually brings up, and keeps before his readers the sufferings of Christ and his resurrection. Here the latter is well referred to; for their baptism, their faith, their repentance, their confession, prayer and everything else would have been in vain, had not Jesus risen from the dead. There is, and can be no merit in anything, or in all things that man can do or suffer; and hence, though Christ had died, "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. xv: 14, 17.

THE SYNTHESIS OF THESE LESSONS.

Two things are necessary to the proper appreciation of the facts and truths here developed:

1. A close and accurate acquaintance with the sixth, seventh and eighth chapters of Genesis, where we have the history of *Noah, the flood and the ark.*

2. Noting that all this was typical of matters developed in Christianity. This appears in the language of Peter already cited, and in the nature of the case; that is, the facts there precisely fitting and adumbrating the facts here. We may then rapidly sum up, synthesize and set forth the facts and the truths in the Christian system which are clearly taught in this type:

I. The ruinous nature of sin, the free agency of man, in that—"all flesh had corrupted his way on the earth," (Gen. vi: 12) and so "bringing upon themselves swift destruction." 2 Peter ii: 1. The conclusion must be, that, as God punished sin then so he must punish sin now; and as God preserved the faithful then, in the wonderful destruction of "all flesh," so he will preserve the faithful in Christ in the general destruction of the world by fire, etc.

II. Noah was faithful in that he worked patiently on, "doing all that God commanded him;" and doing "*according* unto all that the Lord commanded him." Gen. vi: 22; vii: 5. He not only did the things God commanded, but he did them *as*, or *according* as the Lord commanded him. He did not undertake to do the thing commanded in *his own* way. He did these things, and he did them in *God's* way. And the conclusion must be, that we must do just what Jesus commands, and that we must do this *in his way*, so far as the way is given; and when it is not given, or so far as it is not given, we must do them so as to avoid conflict with what is directed, and so preserve in tact the divine will. To undertake to do the divine bidding in a way of our own, and differing from the appointed way, or in conflict with truth and duty, is equal to the worst form of *disobedience*. It is both *non-obedience* and *transgression*. It does *not* do *as* God directs, and it undertakes an improvement on God's way. Had Noah taken this course there is no reason for concluding that the ark would have served its purpose. And as that lesson was in the type, so is it in the antitype. Let us observe it carefully.

III. There was but one ark. There must, therefore, be but one church, the manifest and acknowledged anti-

type of that ark. How forcibly is this taught in the New Testament! See the prayer of the Savior, John xvii. The oneness prayed for is like that between the Father and the Son. So in Eph. iv: 1-8; 1 Cor. xii, etc. If Paul were living now it is evident that he would not unite with any sect or party in Christendom: he would seek to be simply a Christian, and would strive "for the unity of the Spirit in the bond of peace," for Christian union on Christian principles—doing God's work in God's way.

IV. It was not enough to have the ark and to believe in the ark and in God—they must *enter* the ark. When God commanded, (Gen. vii: 1) "Noah went in, and his sons, and his wife, and his sons' wives with him into the ark." Gen. vii: 7. Had they refused they must have perished, as did all who did not enter. They *might* have said: "It is no use. The ark cannot save us. God must save us or we are lost. God was the Savior, but he would save in his own way, in the ark, not out of it. And if the church is the antitype, which is never questioned, then we must go into the church. Though the church cannot save us, we must not look for *Jesus* to save us in rebellion. True, if some *cannot* come into the church, there is nothing in the Christian system inhibiting the Lord's saving them, if they do all they can. But he will not save those who can enter his church, and persistently will not.

A *fable* has come down to us, as to the beasts entering into Noah's ark, to this effect: One of Noah's sons was in the mountains, and saw a *giraffe*. Coming home, when the ark was about completed, he said to his father: Father, we have made one terrible mistake in building the ark. The father said, how is that, my son? The son said: Why, you know we are to take in two of

every kind of beasts, and I saw in the mountains some beasts with heads twenty to thirty feet high. Now they can never get into the ark through that low door, never in the world, and we will have to alter it, or disobey this command. The father said: My son, I made that door just the *size* God directed, and just *as* he directed, and I propose to let it remain so. It will be right. The son said: Never, father. The beast I saw can never get in through that low door. The father said: Well, son, we will wait on God and see. And when the giraffes walked up to the door they were watched with intense interest. They halted and looked; looked into the ark, and looked at the howling storm and raging waters outside. Then the leader, by degrees, lowered his head and got on his knees, and *crawled in*, and the other followed. This is the humility that the high-headed need in order to come into Christ's church—the antitype.

V. *There was but one doorway into the ark.* And there can be but one door into the church. Jesus said to Nicodemus, John iii: 5: "Except a man be born of water and the spirit he cannot enter into the kingdom of God." This proves three things. 1. That there is a way by which aliens can enter the kingdom of God. 2. That there is but one way; and this applies to all men. "A man" is generic. The more liberal rendering is "any man." 3. *Water* is somehow connected with this entrance, and also something here called a *birth*. But Paul says we are baptized into Christ. Rom. vi: 3; Gal. iii: 27. Now, if there is but one way, and baptism is one way of entrance, then this must be the meaning of "born of water and Spirit." Buried in the water, and coming up from it (born—*ek—from* the water, is the literal idea,) is a birth of water. And when this is by the

direction, and under the influence and prompting of the Holy Spirit, it is a birth of water and Spirit, not two births, one of water and one of Spirit, but one birth of water by the direction and begetting, or prompting of the Spirit through the gospel. Hence, Dr. Wall, the celebrated author of the most learned and elaborate history of infant baptism—himself a pedo-baptist, said he had examined all the authors for the first four hundred years, and there was not any one of them that did not understand John. iii: 5 of baptism; (and he meant *immersion*, for they all immersed then) and he adds: "If it be not understood of baptism, it would be difficult to tell how one can be born of water any more than born of wood."

But we are told that Jesus says, John x: 9, that *he* is the door. "I am the door, by me if any man enter in he shall be saved," etc. How shall we understand this? Well, in the first place, it will not do to construe it so as to conflict with the unmistakably plain passages above quoted. The word (*thura*) here rendered *door*, is found in the New Testament thirty-nine times, and while it means the way or place of entrance, the shutter, it means also *opportunity*, or *privilege* of entrance. Indeed, it has this meaning always. The opening gives an opportunity, or renders it possible to enter. Acts xiv: 27, "A door of faith was opened to the Gentiles." "For a great *door* and effectual is opened to me." 1 Cor. xvi: 9. A door was opened to Paul at Troas to preach Christ; 2 Cor. ii: 12, *i. e.*, a favorable opportunity. And Col. iv: 3, He speaks of a door of entrance. Rev. iii: 8, "I have set before thee an open door." See verse 20. Rev. iv: 1, "A *door* (was) opened in heaven." That is, a way by which people might enter. Just so, Jesus is the door, the open way of entrance into the kingdom of

God; not a literal opening like a door in a house or a wall, but an opportunity, an authority by which we may enter into God's kingdom and God's favor. None but Christ can point out the steps to be taken. And the passages quoted give these, and tell us there is no other way.

Some good people are not in this kingdom or church, (for he is not here referring to the everlasting kingdom *i. e.*, heaven, but to the church;) as in the case of Cornelius before his baptism. Indeed, people must be pure in heart *as a preparation* for entrance. This purity or change of heart does not *enter* them, however. It only gives them the *power or privilege* to enter. Only to penitent believers is this privilege given. See John i: 12. But some bad people did enter. See the bad fish in the net. Matt. xiii: 47, 48, 49. They are *bastards* in the divine family; God is not their Father. Heb. xii: 8. Like the man who forced himself into the king's dining-room without the wedding garment, they are as truly and literally *in* as are the good; but not by right, and they shall be put out. Matt. xxii: 13, "Bind him hand and foot, and cast him out into outer darkness."

We may have to stoop very low, as the giraffes did, to get into the ark; but this is the doorway—a *birth of water and Spirit*. The door or entrance into *heaven* is another question, but one of infinite importance. For though we may, by *fraud*, get into the church, yet "without *holiness* no man shall see the Lord," that is, enjoy God in the "home of the soul."

VI. *There was safety in the ark.* There is safety in the church, if we "walk worthy of the vocation wherewith we are called." Those who imagine they can serve God and get to heaven out of the church, are as far wrong as

would be a man who would conclude that being in the vine was not necessary to life and fruit bearing on the part of the branches. To live out of the church, when it is in our power to live in it, is to live in disobedience. The road to heaven was not made by man, and it is not disobedience.

VII. *All food, drink, society and every necessary thing, was in the ark.* Everything necessary to life and godliness is in the church. As the people in the ark needed not to go out, and could not with any safety; so those in the church need not to go out of it for any good thing, and cannot with any propriety or safety. All the ordinances are in the church. All the promises are in the church. The divine order and arrangement for teaching, admonishing and helping one another, are in the church. The ways and means for preaching the gospel to the world, to the *whole* world, are in the church, and do not have to be "devised" outside of the church and the Bible. So of "every good thing." Christians are complete in Christ.

VIII. *All the light in the ark was from above, through one window.* All the light needed for the Christian life and warfare is in the church, through the Bible. To the church is committed the oracles of God—the Bible; which is a light to our feet and a lamp to our path.

IX. *All the comfort Noah and his family had was in the ark.* All the comfort Christians have is in the church, including the Holy Spirit, "whom the world cannot receive."

X. *All the truly good society on earth was in the ark.* All the truly good society under heaven, is in the church. The beasts, etc., in the ark were incidental to the situation, they were not *society* for Noah and his family, and were not typical. Christians are a peculiar people, sep-

arated from the world, and devoted to God. The best of all good things is in the church, and in the richest profusion. Let no one be tempted to go out of the church for any good thing. "The Lord is a sun and a shield, and no good thing will he withhold from them that walk uprightly."

XI. *There was a head, a captain, a government, and obedience in the ark.* Jesus is head of the church, his under shepherds, the bishops, are to keep order in the church, preserve purity of worship, defend, protect and feed the flock.

XII. *It was just as important to remain in the ark as to get into it.* To do so, obedience to the laws and authority of the ark was necessary. It is just as important to remain in the church as to get into it; and to do so we must respect and obey the laws and authority of the church. Otherwise we shall, even while in the flesh, be "delivered to Satan for the destruction of the flesh," etc.

XIII. *The ark had its final landing, and discharged its inmates.* The church will have her final landing, or will be "delivered up to God, even the Father." 1 Cor. xv: 24. Till that time we are shut up to it, and in it. Its welfare is our welfare. Its safety is our safety. Its honor is our honor. Its prosperity is our prosperity. Its joy should be our joy. Every member should be able to sing:

"I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
For her my tears shall fall,
For her my prayers ascend;
To her my toils and cares be given,
Till toils and cares shall end.
Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

CHAPTER XVIII.

THE WORSHIP OF GOD.—Meaning of worship at length, critically—heart reverence, manifested by bowing and obedience, as God manifested his love by Christ; true worship—what is necessary to it; false or vain worship, and what it is, in detail; mixed worship, and what it is—exemplifications and meanings; the objects of worship—to please God and share his blessings; importance of pure worship—transforming us into the image and likeness of the object worshiped—kinship to God and fitness for heaven.

The Bible marks an important difference between mere worship and the worship of all other beings and things, and the true worship of God. To develop this subject properly we must consider: 1. What is meant by worship. 2. True worship. 3. False worship. 4. Mixed worship. 5. Objects to be accomplished by worship.

I. *Meaning of worship.* The word, in some form, occurs about one hundred and ninety times in the Bible, and fully authorizes the meanings given it in our dictionaries. Dr. Young, in his *Analytical Concordance*, finds it used to mean:

1. To bow down, do obeisance, (H. *segad*) eleven times.

2. To make an idol, (H. *estab*) one time.

3. To do, serve, (H. *abad*) five times.

4. To bow self down, (H. *shachah*) ninety-six times. Gen. xxii: 5: "I and the lad will go yonder and worship." That is, "bow ourselves down." This is its leading meaning, worship, being used more frequently in this sense than in all others; and it never loses this leading idea.

5. Glory, esteem, (G. *doxa*) one time.

6. To be reverential, pious, (G. *eusebeo*) one time.
7. To serve, cure, heal, (G. *therapeo*) one time.
8. Religious observance, (G. *threskeia*) one time.
9. To worship publicly, (G. *latreuo*) four times.
10. A temple sweeper, (G. *neokaros*) one time.
11. To kiss [the hand] towards, (G. *proskuneo*) fifty-eight times.
12. A worshiper, (G. *proskunetes*) one time.
13. To venerate, reckon venerable, (G. *sebazō*) one time.
14. To venerate, (G. *setromai*) six times.
15. An object of veneration, (G. *sebasmos*) one time.
16. Worshiper of God, (G. *theosebēs*) one time.

In all its forms, and in its derivations, it has the idea of worth and worthiness, and generally of bodily prostration.

Liddell and Scott define *proskuneo*, found sixty times in the New Testament, to mean, "To kiss the hand to another as a mark of respect; to do obeisance to another, especially the oriental fashion of making the *salam*, or *prostrating one's self, before kings and superiors*." Thus, in the Old Testament, the Hebrew word (*shachah*) rendered worship ninety-six times, means, "to bow self down;" and in the New Testament the Greek word (*proskuneo*) sixty times rendered worship, means, "prostrating one's self before kings or superiors." Thus the English word, worship must, one hundred and fifty-six times, mean to *bow down, prostrate self*, leaving but forty-four times for its use in other senses; and an examination of these will show any one that they all have the same idea, also. So, indeed, they must, according to an established lexicographical rule, viz: that a word shall never be used in a sense that conflicts with its root, or primary meaning.

We have fall, fell, falling, etc., five hundred and seventy times, favoring the same idea. Many of these are falling prostrate on the ground. This attitude is most expressive of the deepest humility and reverence. Thus, Saul "fell flat on the ground." 1 Sam. xxviii: 20. And Num. xxii: 31: "Bowed down his head, and fell flat on his face." We have about seventy of these cases. Jesus fell down, Paul fell down, Peter fell down, John fell down, Satan required that Jesus should "fall down and worship him." And this is as natural as it is scriptural. All men bow down, kneel, or fall prostrate when they wish to show common respect, and especially when they worship their God. Rising up as "before the hoar head," may show respect, but is not the worship of God. There is no case on record where people rose up and stood erect to worship God.

But people cannot always kneel, or fall prostrate. Perhaps they cannot always even bow their heads. And in the service that grows out of, and is a part of worship, as the breaking of the loaf, singing, the contribution, etc., the attitude of the body is not considered. But whatever of all this comes not from a bowed down, prostrate heart, and a meek and quiet spirit, is mere ritualistic, or bodily service, and not acceptable worship of God. The worship of God begins with a broken and contrite spirit—an humbled heart, and nothing is acceptable worship that does not come from this, though it were "the cattle on a thousand hills." God's worship never loses the idea of humility, and the manifestation of humility, even by the attitude of the body, when this is reasonably practicable. See Ps. xlii: 5, 11; xliii: 5; xcv: 6, etc. From these testimonies we must conclude that:

1. God's worship is a *manifestation* of our faith, of re-

pentance, and an humble, contrite, submissive spirit, of felt dependence and accountability, and of confidence in God. Hence,

2. Bodily prostration. A brave soldier about to be shot said:

“I bow to high heaven alone,
And ne’er turn my back to the foe!”

3. Bringing sacrifices under the law; and under the gospel, cross bearing, pecuniary and personal sacrifices, all *manifest* the state of the worshiping heart, and are, therefore, called acts of worship.

“In this was manifested the love of God for us, that while we were yet sinners, Christ died for us.” That love existed before its manifestation. So prayer is the expression of the desire of the heart, not simply that desire. And thanksgiving and praise are expressions, or manifestations of gratitude and gladness—not gratitude and joy, but the manifestation or expression of them; as wailing is the expression of sorrow of heart. So we express our faith and humility by bowing down before God, and doing his commands. Obedience is both the trial of faith, and the manifestation of a worshiping heart.

II. *What is true worship?* “God is a spirit, and they that worship him must worship in spirit and in truth.” John iv: 23, 24. “In spirit” must mean, spiritually, heartily. “In truth” means, according to truth; that is, as truth directs. Not in a way devised by men; not in our own way, but in God’s way—doing just what he commands, and as he directs. This is called “working the work of God,” not the work of men. Paul, 2 Tim. ii: 5, referring to their games and races, says: “And if a man strive for masteries, yet is he not crowned, except he strive lawfully,” or according to law. See, also, 1

Cor. ix: 25, 26. In Matt. xv: 9, referring to the Pharisees, Jesus says: "But in vain they do worship me, teaching for doctrines the commandments of men;" or, as Dr. George Campbell renders this: "observing institutions merely human." Human ordinances are as dry wells; as broken cisterns. There is none of the water of life in them. God is not in them. But he said to the Israelites, Ex. xx: 24: "In all places where I record my name I will come unto thee, and I will bless thee." And James i: 25, says: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." God's ordinances are, therefore, his means of grace to us. They are wells of living water. God is in them. "Where two or three are gathered together in my name, there am I in their midst"—there now; always there. Matt. xviii: 20.

The elements of true worship are, then:

1. Doing just the things God commands to be done, and just as he directs.

2. Doing these things spiritually, heartily, sincerely, with clean hands and pure hearts. See Ps. xv: 1-4; xxiv: 3-5; lxvi: 18. "If I regard iniquity in my heart the Lord will not hear me." Also Isa. i: 15, etc. No man can worship God acceptably who does injustice to his brother. Matt. v: 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It will be sweet incense to God then. The correct idea is, "just ground of complaint against thee." And "reconciled to thy brother" cannot mean more than to do him justice with

a loving heart. He may refuse to be reconciled to us, but we can resolve to do him justice, and so, in our hearts, be reconciled to him. Only then can we truly worship.

III. *What is false, or vain worship?* Matt. xv: 9, just quoted, calls the observance of men's commands *worship*. So also, Mark vii: 7. It is worship; but it is false worship, and therefore, vain. All man-made systems of worship are false and vain. There is a vain religion, also, James i: 26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Some say, "he has no religion." He has a religion, but it is vain, because false. Religion is a system of worship, and is three times applied to Mosaism. One writer says the Athenians had *thirty thousand* religions. A true and profitable religion is a scriptural system of worship. A false and vain religion is a false or human system of worship. It is vain, or useless, because it is false. It is false because it is of man. Man cannot devise or provide a system of worship that will be pleasing to God, and therefore profitable to men. Hence, all false worship may be classified thus:

1. All human systems and objects of worship.
2. The observance of the divine system with impure hearts and unclean hands.
3. The imperfect or erroneous observance of the divine commands. As Saul did, 1 Sam. xv, when he saved Agag alive, and the best of the sheep and oxen. We must "wholly follow the Lord," as did Caleb and Joshua, Enoch, Noah, Asa and others. For God is not to be deceived by partial or imperfect service. And we may undertake to do the thing God commands, in the way man devises. As when the ark was carried on a

cart and not by the priests, as God had directed. Here the thing required was done, but not in the way directed; and God "made a breach upon Uzzah." In so far as God has not directed us how to do his commands, we may do as we please, provided only that we do not disregard any portion of the divine law, or the true spirit of worship. But when God tells us how to do a command, then the manner of doing is a part of the command, and is sacred. But to cut off occasion for stumbling here, it may be observed that no impossibilities are ever required. The whole law to every man is just what he can do. His ability is the measure of his responsibility. God is not a hard Master. But he is *just* to himself and to us; and he will not accept of what is done when "we keep back a part." He accepts and blesses when he can say of us as he did of the poor woman: "She hath done what she could."

The worship of an idol, however sincere, cannot be pleasing to God. And the worship of God after the systems devised by man, cannot please him, however sincere we may be. Saul was sincere and conscientious while the chief of sinners, persecuting Christians. We must worship as God directs; and must search his word to find his will. In this was Saul's mistake. In this was the great mistake of the murderers of Jesus. Had they searched the Scriptures properly they would have known God's will. Thousands are now making this same mistake, for the same reason. And they blindly plead their sincerity—which cannot be greater than that of millions of idol worshipers to-day! How they "deceive their own hearts," by their *vain religion*! If we are not content to work and worship *in vain*, we should search for the right way, and walk in it. Sin has its "wages" such as no one desires. Why "serve sin?" "Godli-

ness is profitable unto all things." No part of it is in vain. Its reward is the true riches, and shall not rust or be taken from us. All may be rich. All will be rich who are truly wise—rich towards God; rich in good works; rich in heaven; rich eternally, when all the riches of earth have rusted, and faded, and failed forever. God help us to be wise that we may be truly and always rich!

IV. *Mixed worship* When one is partly right and partly wrong in his worship, he is like the iron and the clay, in Nebuchadnezzar's vision: (Dan. ii: 37-42.) "partly strong and partly broken." This mixture may be:

1. In worshiping God partly in his way, and partly in man's way. A very large part of the worship of to-day is of this class. Men follow the Bible so far as they like it, and then take their own way for the rest. Take our great revivalists; they preach Christ, and tell sinners to believe, repent, give God their hearts and call upon his name very well; but they keep back a part. They do not tell them of baptism, of Christian union, the proper observance of the Lord's day, or many other clearly marked duties. They preach only what all denominations agree upon, and leave out the rest. This is a human system. It mutilates God's worship, and renders it largely inefficient and unacceptable. Why not preach and practice "the truth, the whole truth, and nothing but the truth?"

2. We have a badly mixed worship, when we serve God a little and sin a little—or much, as many do. They unite with the church, and do *some* of God's commands, but persistently trample on all the rest. They assemble themselves with the saints at distant intervals—often only at big meetings, instead of "every first

day of the week." They pray a *little, occasionally*, instead of "always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi: 18. And the measure of their prayers is the extent of their worship. They read the Bible carelessly, perhaps for controversy, and only occasionally; instead of "searching the Scriptures daily," as did the highly commended Bereans. Acts xvii: 11. And they contribute to the church treasury a little, and only occasionally, instead of "every first day of the week as God has prospered them." 1 Cor. xvi: 1, 2. But with the intelligent and sincere, the question as to their ever hearing the Master say, "well done," is not much mixed.

3. Worship is terribly mixed when we worship God on the Lord's day, (if it is strictly according to his word,) and then worship mammon all the rest of the week, often with a very poor sense of justice to others in our business transactions; certainly trampling on the golden rule, in that we do not "do to others as we would that they should do to us." Such persons are clearly not observing either of the two great parts of heavens religion, viz: (1) Loving God with all their hearts; (2) loving their neighbor as themselves. Their worship, is, therefore, vain, and they are "deceiving their own hearts." And it may be added here, that he is their best friend who would undeceive them before it is too late.

V. *The objects of worship.* These are without argument, to honor and please the Savior; and to do the very best we can for ourselves, for time and for eternity. To question these would not be consistent with a profession of faith in the Bible. In the first we gain God's favor and blessings. In the second, we qualify ourselves to enjoy these blessings.

The ancient people had a proverb to this effect: That a man is assimilated to the object he worships, and can never be superior to it. The Arabs have this yet, and we all ought to have it. Hence the ignorance and debasement of idol worshipers. They can never be superior to their idol. He is their model. To be like him is the culmination of their ambition. Hence, too, the intelligence, spirituality and glory of the true and faithful Christian. His model has all perfections; and "we shall be like him;" which will be to possess all intelligence, glory and worth, and to "inherit all things."

Another well understood maxim is, that we become like those whose company we keep. We even become largely like the books and papers we read, because they are our company and associates. Hence we hear wise men say, tell us what company a man keeps, and what books he reads, and we will tell you what kind of a man he is. Husbands and wives, with geniality of spirit and life, are often so assimilated to each other—their features, voices, walk and general action—as to be sometimes taken by strangers to be brothers and sisters. Now, the highest purpose of the Christian is, to be like God. This will qualify us for enjoying his presence forever. Without this, we should not much, if at all, enjoy heaven. And the scriptural worship of God will, day by day, unavoidably and inevitably assimilate us to the divine being. It transforms and moulds us into his image and likeness. No other worship or course of life can do this. Therefore, as we would be prepared for the ills and enjoyments of this life, and for the bliss of the life to come, let us worship God in spirit and in truth. This course will produce the desired effect, and we shall have God's blessings and be able to enjoy them forever.

CHAPTER XIX.

THE CHURCH IN PROPHECY.—Meaning of prophecy, cases of miraculous prophetic teaching; Moses at Mt. Sinai; prophetic teaching concerning Christ; New Covenant church and kingdom; durability and triumphs of Christianity; its establishment and organization; apostasy foretold, meaning of the dragon, heaven, etc.; other apostolic teaching on the apostasy; how this was brought about, agencies and instrumentalities; warnings for us, and confirmation of our faith.

The church in the types has appeared to excellent advantage; and now, in the briefest manner possible, let us consider the church in prophecy, from fourteen hundred years before its establishment; and from its establishment to the millennium and the second personal coming of Christ.

MEANING OF PROPHECY.

A close examination of the two hundred occurrences of this word, or its Greek representative, *prophetees*, will satisfy any one that Webster is correct in his two general definitions. 1. "A declaration of something to come; especially an inspired foretelling. 2. Public interpretation of scripture; preaching; exhortation, or instruction." For the latter definition see 1 Cor. xiv: 3, 4, 24, 34. Prophesying *always* means *teaching*. Miraculously inspired prophets taught, as to the future, "the things to come," frequently long before they transpired. This class of prophets we have not now. But we have the other class—teachers, preachers and exhorters. In this sense "all may prophesy," each as he is able.

CASES OF MIRACULOUS PROPHECIC TEACHING.

About 1920 years before the birth of the Savior, the

Lord appeared to Abram, afterwards called *Abraham*, and made a covenant with him. See Gen. xii. In Gen. 13th, 15th, 17th and 22nd chapters this covenant is also referred to. Circumcision was the seal of this covenant. Abram was to obey God, and on this condition God was, 1. To be his friend and protector and guide. 2. To give him the land of Canaan, in which he was then a stranger. 3. To give him a seed numerous as the stars of heaven, or the sand on the sea shore. 4. The seed in whom all the nations should be blessed—*i. e.*, Christ. Each one of these four promises was literally filled full. But there were many items not properly called *promises*, because they were not to be desired; as the facts: 1. That his seed should be afflicted by their enemies 400 years. 2. That they should come out of their bondage. 3. That they should spoil their oppressors, and come out with great riches, etc. 4. That afterwards God would judge their persecutors, etc. See Gen. xv: 13, 14, etc. All this prophetic teaching was verified. And B. C. 1490, we find this seed of Abraham and—

MOSES AT MOUNT SINAI.

Here another covenant is made, in which Israel is to obey God, and God is to bless them, etc. Forty years after this, in Moses' valedictory, (see Deut. 18th and 28th chapters) he tells them their history, which it would be interesting to trace. He gives a most graphic account of their rebellions and sufferings, even to their denationality, and their being scattered among all nations, and their return; then their second dispersion; and then he looks beyond the coming of Christ, to their finally returning to their own land, their conversion to Christ, etc. A volume would be filled with these details and their fulfillment thus far.

PROPHETIC TEACHING CONCERNING CHRIST.

Moses, Deut. xviii: 15, says: "The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me; unto him ye shall hearken," etc. See also Gen. xlix: 10. And it would be very convenient to note over *seventy* direct references to the coming of Christ, including the *time* of his coming, his ascension, betrayal for thirty pieces of silver, by one of his friends, that none of his bones should be broken, his burial with the rich, casting lots for his vesture, conversion of the Gentiles, his crucifixion, death with malefactors, while in the prime of life, the convulsions of nature, descent into Egypt, desertion by his disciples, his divinity and glory, his dominion to be universal and everlasting, false accusations, his forerunner, his ministry in Galilee, offer of gall and vinegar; his human generation, insult, buffeting, spit upon, scourged, massacre of the innocents, his miraculous power, mission, being mocked, place of nativity, born of a virgin, patience, persecution, being pierced with a spear, prayer for his enemies, preaching, purchase of the potter's field, purification of temple, rejection by Jews and Gentiles, resurrection, silence when accused, spiritual graces, triumphal entry into Jerusalem, his sufferings for us, etc. Every important matter pertaining to his earthly life seems to have been fully before the prophets, and they all speak as with one voice, though in different countries and ages, and without personal conference.

But not to be tedious on this wonderful prophetic history, let us note especially a few points concerning

THE NEW COVENANT, CHURCH AND KINGDOM.

As to the understanding of these prophecies, let us remember the rule setting forth the fact that, we consider

their adaptedness, and especially do we rely on their application and appropriation by the apostles. In Jer. xxxi: 31-35, about 884 years after the Sinaitic covenant, and 606 years before the birth of the Savior, the prophet names eight particulars as to the new covenant; and in Heb. viii: 8-13, Paul quotes and applies all this to the gospel of Christ. Here is a history in detail, as to the facts and nature of the church, and an application by the apostle that cannot be misunderstood. It was to be a *new* covenant, and *unlike* the old one in given particulars. It is, therefore, not an addition to the old one; not a revamping; not a new patch on the old garment; not new wine put into an old bottle, (Matt. ix: 16, 17; Mark ii: 22; Luke v: 37,) but a *new covenant*—new wine cask, and new wine; new garment, *capapie*. Hence we must look to the new covenant for its laws, ordinances, etc., and not at all to the Old Testament, except as these are given in the types and prophecies.

TRIUMPHS AND DURABILITY OF THIS NEW ORDER.

Daniel wrote some twenty-six years later than Jeremiah. In his explanation of the king's dream, Dan. ii: 44, he tells us *when* this new kingdom should be established; that it "shall never be destroyed;" that it "shall break in pieces and consume all other kingdoms, and "stand forever." And passing over the other visions of Daniel and his explanations, we come to the seventh chapter. Here he distinctly notes several items concerning this new kingdom: Of the ancient of days, verse 14th, he says: "And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And verse 18th, "But the saints of the Most High shall take

the kingdom, and possess the kingdom forever, even forever and ever." Daniel saw, in this inimitable vision, verse 22nd: "Until the ancient of days came, and judgment was given to the saints of the Most High; and the time came, that the saints possessed the kingdom." And verse 27th, "And the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." See Dan. ii: 44; Luke i: 33; John xii: 34; Rev. xi: 15; Ps. xxxvii: 11; Matt. v: 5. "Blessed are the meek, for they shall inherit the earth." See Rev. xxi. The final, complete and most glorious triumphs of the gospel are set forth also by Isaiah, chapters 54th, 55th, etc. In these testimonies (and many others,) we have, in the plainest language:

1. *The establishment* of the new kingdom.

2. *Its durability.* "It shall stand forever." "It shall never be destroyed." Jesus seems to refer to this in Matt. xvi: 18. If, therefore, there was a time since its establishment, when it did not exist, then all these prophetic teachings have failed. But no such time can be pointed to. And it is the business of the historian to trace this kingdom from the apostles to the present time.

3. *"Its universality.* "All shall serve and obey him." His will shall be "done on earth as it is in heaven." Matt. vi: 10; Luke xi: 2. "The knowledge of God shall cover the earth as the waters the great deep." Isa. xi: 9; Hab. ii: 14. And to make this more plain, if possible, Paul says, (Phil. ii: 9-11,) "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth,

and things under the earth; (*i. e., in hades;*) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." What a triumph! How complete! There will be no disputation then as to *confessing* his name, or bowing the knees before him. Oh! how expressive *then!* And why not now?

4. *The inheritance of all things by the saints.* See Rom. viii: 17. "Heirs of God, and joint heirs with Christ." James ii: 5; Jer. xl: 1; Mich. i: 15; Rom. iv: 13. Adam was rich. He owned this world. But every child of God will own this world and the world to come also, forever and ever!!! Alas for all *earthly* pleasures, riches and honors!

THE APOSTASY OF THE CHURCH.

As the apostasy of the Jews was prophetically made known, and was fully realized; so the apostasy of the church of Christ was made known even by Daniel. See Dan. viii: 20-27; vii: 12, 24, 25. Amongst protestants it is agreed and understood that the Popish party is here referred to. The "little horn," etc., must refer to this anti-christ power. "He shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hands, until," etc. "He shall destroy wonderfully and shall prosper, * * and shall destroy the holy people;" "shall cause craft to prosper, and by peace shall destroy many," etc. "But he shall be broken without hand." This shadow, though distant and comparatively dim, all agree, refers to the man of sin of Paul, 2 Thess. 2nd chapter. Here, too, fortunately, protestants agree that this same little horn, or pope of Rome is referred to. His opposition to the will of Christ in the church, changing times and laws, exalting himself, using signs and wonders to deceive, etc., all point one way: "A repetition of the

Sinaitic apostasy, when the people said to Aaron, 'up, make us gods,' etc. But being agreed here, and awaiting a historic development of the manner and agents in this apostasy, in another chapter, let us hasten to Rev. 12, 13, 14, 15 and 17th chapters. Protestants are not agreed as to the precise meaning of several items here, but all agree that the reference is to the same "Little horn" of Daniel, and the man of sin of Paul—the Roman hierarchy. Note only a few plain items:

The *dragon* is the pagan persecuting power.

The first *beast*, which, like the dragon, came up out of the sea: (civil powers in commotion,) probably represents the pope; but—

The *second beast* certainly does. See the likeness of a lamb with two horns, one of which represents the mildness of Christ, the other, the fierceness of the roaring lion; "speaking great swelling words, having men's person in admiration, because of advantage."

Heaven here means the church, and elsewhere, the civil ruling power, where there was "war in heaven, and the *dragon* fought," etc. We know the dragon was never in the final, the real heaven. Heaven means a high, exalted position or place. Hence we read of harps and harpers in heaven—not the final heaven, certainly.

This third beast, with two horns like a lamb, came up out of the *earth*, (verse 11) whence have come all corruptions in the divine worship.

This power "*deceived* them that dwelt on the earth." Deception and fraud make up the leading characteristics of this anti-christ.

In the 15th chapter we have the events which, as we shall see, transpired about A. D. 350—the raising of Constantine to the throne, the banishment or fleeing of the women (the church) into the wilderness, (the valleys

of Piedmont, etc., in France) for forty-two month, or 1,260 years; and, as in the other lessons, the final overthrow of the man of sin. Chapter 17th: "These shall make war with the lamb, and the lamb shall overcome them. Verse 14th. The 18th verse tells plainly who is this scarlet woman, "that great city, which reigneth over the kings of the earth," the civil, or temporal power of the pope. [Those who would better understand this subject should carefully read the first speech of A. Campbell in the Purcell debate, on the proposition: "She is the Babylon of John, the man of sin of Paul, and the empire of the little horn of Daniel's sea monster."]

OTHER APOSTOLIC TEACHINGS ON THE SUBJECT.

Paul, 1 Tim. iv: 1-3, gives largely the agents and manner, as well as the fact of the apostasy in the church. "The spirit speaketh expressly, that, in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats," etc.

Expressly, i. e., plainly—unlike the equivocal speech of false prophets. *The latter times* may refer to the destruction of Jerusalem and the practical end of Judaism; but it certainly reaches on to these latter times. *Teachings or mutterings*, (doctrines) of demons, just such as the peculiar and widely prevailing modern *spiritism* is claiming in these "latter times." *Conscience seared*, represents the very worst apostasy.

2 Tim. iii: 1: "This know also, that in the last days, perilous times shall come." Why? (Verses 3-5) "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, un-

thankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such, turn away." Once an able man said to a preacher at the close of his discourse: "Well, if you were not inspired to-day, inspiration could not have done better." So here: If this picture was not drawn for the present time, there can be no use for a "sitting." *Lovers of themselves—i. e., selfishness.* How it abounds all over the land! *Covetous!* No one trait more clearly distinguishes this age. *Disobedient to parents:* Who has not heard old people say, Alas! for the young people. It was not so in our youth. More than one strong man has said the precept requiring children to obey their parents had been reversed; and now it read, practically, "Parents obey your children." Passing over the others, each of which deserves special note, notice—" *Lovers of pleasures more than lovers of God.*" California is the place to see this. Preachers and people must take vacations, and seek "good times" all the year round; often with more zeal than they seek for souls. And—" *Having a form of godliness—not the power.*" Forms and ceremonies—and these devised by men, very formally observed, make up the religion of the popular masses! Are not the last days near? Or have the signs failed?

2 Peter ii. 1-3: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truths shall be evil spoken of. And through cov-

etousness shall they, with feigned words, make merchandise of you."

This is a wonderful lesson for us; and we should observe, especially: "*There shall be false teachers,*" etc. This was certain. How precisely, and how early and constantly has this been fulfilled! It does not point to any particular period; and it has appeared in all the ages of the church. *Privately*, or secretly, *i. e.*, by craft and fraud, by plotting and scheming, they will bring in these. This was and is religious *conspiracy* against the union, peace and purity of the church. "*Damnable heresies,*" or sects, denominations; just such as prevail to-day, by the secret and selfish scheming of the leaders. "*Many shall follow their pernicious ways.*" They strike the popular chord, and ride on the popular wave, and persuade themselves and their followers that they are right because they are many—the majority; though it is not so large as in the days of Noah, Elisha, Micah, etc. And have not "the many" followed them? "*The way of truth evil spoken of.*" Has it not been, and is it not, to-day, ridiculed, and spoken of reproachfully by these false teachers, sect makers? "*Through covetousness—make merchandise of you.*" Here we have the secret out. The church should have learned this lesson—should learn it now. *Covetousness*, on the part of the leaders, makes merchandise of the people. See the high salaries of preachers, and the base means resorted to, to raise them, all under the clause, "they that preach the gospel should live of the gospel." They *assume* that they are doing what Paul means by "preach the gospel," when, in fact, they are teaching sect-ism, mostly, and getting power and place and money for themselves. Under "live of the gospel," they manage, by various and unscriptural means, to get the largest salaries possi-

ble, whereas only a living is awarded them by the passage. *Covetous* preachers, and making merchandise of the people, the denominationalism and worldliness now prevailing could not be more definitely described. See also 1 John ii: 18; iv: 1-3; 2 Peter iii: 3, 4; and Jude 18. Here we have the "last days" again. But enough is given to show the prophetic teaching as to the falling away, or apostasy in the church, in vast numbers, in our day, by the agency of the teachers and leaders. We see, also, that all these are to fail, and the gospel is certainly to triumph to the ends of the earth; and Jesus, the despised and mocked, is to rule heaven, earth and hades, as certainly as these prophetic teachings are true.

CHAPTER XX.

AN OUTLINE POST-APOSTOLIC HISTORY OF THE CHURCH.—Early triumphs of the gospel—preached to every creature in thirty years, and how; how Christianity was corrupted; quotations from leading Church history, showing the independence of the congregations, election of their officers, their choosing Paul a helper; overthrow of church independence by the bishops, or clergy, and substitution of preacher-rule—diocesan, metropolitan, hierarchical; union of Church and state; withdrawing of the faithful from the corrupted worship; who are these lordly clergymen? They are the same to-day—the kingdom of the clergy; the social worship of the early Christians and clergy rule; changes item by item—praying, singing, etc., in organization and government—retrograde steps, quoted from the best authors; further secedings from these corruptions; sum of testimony to 606.

Here a volume is needed, where only a few chapters can be given. Note—

That in the days of the apostles all Christians were one, as the Father and Son are one—of one heart and soul. Taking the apostolic teaching only, there were no sects, denominations or parties; no party names or human creeds or schemes for church work. Peace and good will gloriously prevailed, and the gospel triumphed over the world, the flesh and the devil. But, as we have seen, even in their days, “the mystery of iniquity” was at work, “already,” by many anti-christs, such as are described in prophetic teaching. But the churches maintained their scriptural organization, order of worship and manner of work for years, and yielded when they need not. They had only bishops and deacons as church officers, and sent out their preachers as missionaries. They had no societies of any kind but the

church. Each church was, as to its organization, discipline and worship, entirely independent. There was no confederation of churches for any purpose, no hired pastor, no boards of any sort, but the officers of individual congregations. They had no financial scheme or plan, as a rule, except the weekly contributions into the church treasury, as God prospered each one. And they loved as brethren. They were of one heart and one soul, bearing one another's burdens; having the same care one for another, so that if one sorrowed, all sorrowed; if one was honored, all rejoiced. The little finger could not be pierced without the whole body's sympathizing with it. This was Christianity in its simplicity, and in its purity and glory. Then it triumphed. It ran a good race, because unencumbered with human schemes, and plans, and weights. It put off all these, disencumbering itself that it might be able to "run the race set before it." But alas! this state of purity did not continue permanently. It was of heaven; and the earth fought it—corrupted it; smirched it; and encumbered it with humanisms.

In less than thirty years from the giving of the great commission, the gospel, in its purity, simplicity and power, was "preached to every creature under heaven." "Their sound went into all the earth, and their words to the ends of the earth." See Rom. x: 18; Col. i: 6, 23; Mark xvi: 15, 16. In less than two hundred years the sacrifices for the idol temples failed to find purchasers, the idols being forsaken. Then the emperor became a zealous, if not a consistent Christian, and the religion of the once despised Nazarene was the national religion, so far as the rulers could make it so by their commendations and liberality. And all without any society but the church, and without any organization but bishops

and deacons in each congregation. Whatever may be the opinions of historians and commentators, there is no more evidence in the earliest history outside of the New Testament than there is in that sacred record, that the churches had hired pastors or others to preach to them every Lord's day, or anything like modern missionary societies, etc. They met to worship, and the meetings were presided over by the bishops, and were *social*—not *clerical*. All took part, as time and circumstances permitted.

What a change! Now almost everything must be done by *societies* which neither the sacred record nor any early history would ever cause one so much as to *think* of! A church is not now regarded as in working order without half dozen or so of these societies, these human "devices," these modern innovations and improvements on the divine system! these additions to the word of God! And we are gravely told that the progression of the age and the change of circumstances *require* this change of procedure, and all these additions! As well might we be told that we need "another gospel!" and another Savior! If to popularize the gospel of Christ with an ungodly world, to tickle their ears and please their fancy be the objects, we do need *many* changes and additions; but if to please God and save souls be the objects, then we want the ancient gospel, and the ancient order all around; not less or more. What a wonderful change this will involve. Still, we purpose going to Jerusalem, and doing, so far as we can, just what the first Christians did, and doing these things just as they did them: that is, to walk in their footsteps as precisely as we can. When we do not see their foot prints we will be governed by the general principles and the divine spirit of the gospel. Then—*only*

then may we hope for apostolic success, if we do have to encounter apostolic difficulties, have "no certain dwelling place," and though as Paul was, "we are counted the offscourings of all things," "despised and cast down, yet not destroyed." Nor will we confound apostolic success with modern success. We will do what they did, as they did, suffer as they did, if need be, and wait for our rest and reward. Can anything else be called true Christianity? But let us see, as a warning for us, and for all concerned,

HOW PRIMITIVE CHRISTIANITY WAS CORRUPTED.

If a display of resources were the object, it would be convenient here to name the apostolic fathers, the ancient fathers, the apostolical canons, the twenty-five books of the Apocryphal New Testament, the old and new church histories, etc. It would occupy too much space even to name them formally. Quotations, when not otherwise credited, will be in the usual quotation marks.

The "author of the Council of Nice," says of the second and third centuries:

"Every one who is acquainted with the uninspired productions of even the early Christian writers, is compelled to admit the marked difference between them and the books of the New Testament; a difference, not merely arising from the fact that inspiration had ceased, and with it the divine style peculiar to those holy men of God; but indicating the adoption of sentiments and practices for which no authority is found in the word of the Lord. * * * The state of religion during the second and third centuries, exhibits melancholy proof of a gradual departure from the simplicity of the gospel. * * * But at an early day a very considerable departure from apostolic purity was discernable. Instead of regarding the inspired word as the sole depository of truth, professing Christians acted as though the Bible were only one of the sources of religious knowledge. The opinions held by pagan philosophers were in many respects utterly incompatible with the New Testament, and could not be held by believers in Christ, without surrendering important Christian

principles. It cannot be too deeply deplored that Christianity was modified and mingled with philosophy, and that the simple worship celebrated by the first Christians was quickly corrupted by the introduction of rites and forms borrowed from Jewish or heathen observances. The consequences were fatally injurious. It was a dark day for the church. * * * The Lord's supper began to be called a sacrifice, the table was termed an altar, and the minister a priest who offered on it. This led to another innovation. Christian ministers were looked upon as substitutes for the priests of the law, or of Paganism; and, therefore, the name as well as the office was appropriated to them. * * * To these notices may be added the extravagant honors paid the martyrs, the anniversaries of whose deaths were celebrated by religious services; the observance of numerous feasts and festivals; the invention of new officers and degrees in the ministry," etc.

Referring to the days of Constantine, three hundred years after the resurrection, Milner says:

"If we look at the external appearance of Christianity, nothing can be more splendid. An emperor, full of zeal for the propagation of the only divine religion, by edicts restores to the church every thing of which it had been deprived; indemnifies those who had suffered; honors the pastors exceedingly; recommends to governors and provinces to promote the gospel. * * * He erects churches exceedingly sumptuous and ornamental. * * * His mother, Helena, fills the whole Roman world with her munificent acts in support of religion." "Constantine orders the observation of the festivals of martyrs; has prayers and reading of the Scriptures at his court; dedicates churches with great solemnity; directs the sacred observance of the Lord's day, to which he adds that of Friday also, the day of Christ's crucifixion. * * * The great defectiveness of doctrine failed not to influence practice as usual. External piety flourished; monastic societies, in particular places, were also growing; but faith, love and heavenly mindedness appear very rare. * * * There was much outward religion, but this could not make men saints in heart and life. * * * The facts to be displayed will show how little true humility and charity were now known in the Christian world; while superstition and self-righteousness were making vigorous shoots, and the real gospel of Christ was hidden from men who professed it."—*Milner's Hist. of the ch., cent. 4. chap. 2.*

All church historians note distinctly, and most of them at great length, both the omissions of the divine

ordinances, and the additions of human ordinance, in the worship, which additions they called *innovations*. Concerning these, Neander, the most learned historian, and generally regarded as the most reliable, says:

“We must perceive in these assumptions, a strong corruption of the purity of the Christian system. It is a carnal perversion of the true idea of the Christian church. * * * This entire perversion of the original view of the Christian church was itself the origin of the whole system of the Roman Catholic religion.”

Coleman says:

“It is known to every one at all acquainted with the early history of the church, that from the second century, down to the final triumph of the papacy, there was a strong and increasing tendency to exalt and extend the authority of the clergy, and to curtail and depress that of the people. The fact is undeniable.”

Some points are here clearly made out and established, though additional evidence may be added, viz:

1. The entire independence of each congregation, so far as Christians can be independent.

“The churches which were established by the apostles and their disciples exhibit a remarkable example of unanimity. One in faith and the fellowship of love, they were united in spirit as different members of one body, or as brethren of the same family. This union and fellowship of spirit the apostles carefully promoted among all the churches. But they instituted no external form of union or confederation between those of different towns or provinces; nor, within the first century of the Christian era can any trace of such a confederacy, whether diocesan or conventional, be detected on the page of history. The diocesan, metropolitan and patriarchal forms of organization belong to a later age.”—*Coleman*.

Mosheim says:

“Although the churches were, in this first stage of Christianity, united together in one common band of faith and love, and were in every respect, ready to promote the interests and welfare of each other by a reciprocal interchange of good offices, yet, with regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority. Neither in the New Tes-

tament, nor in any ancient document whatever, do we find anything recorded, from which it might be inferred that any of the minor churches were at all dependent on, or looked up for direction to, those of greater magnitude or consequence. On the contrary, several things occur therein which put it out of all doubt, that every one of them enjoyed the same rights, and was considered as being on a footing of the most perfect equality with the rest. * * * I allude to their assembling by their bishops, at stated periods, for the purpose of enacting general laws, and determining any questions or controversies that might arise respecting divine matters. *It is not until the second century, that any traces of that sort of associations from which councils took their origin are to be perceived*; then we find them occurring here and there, some of them tolerably clear and distinct, others again but slight and faint." "But we need not enlarge. Nothing in the history of the primitive churches is more incontrovertible, than the fact of their absolute independence one of another. It is attested by the highest historical authorities, and appears to be generally conceded by Episcopal authors themselves." [So declare Drs. Barrow, Burton, Riddle, Archbishop Whately, etc.] "Several of the ancient churches firmly asserted and maintained their original religious liberty, by refusing to acknowledge the authority of the ancient councils, for a long time after the greater part of the churches had subjected themselves to the authority of these confederacies," etc.

2. Each church elected its own officers, servants and messengers, received and expelled members by the popular suffrage of all the members.

Of the New Testament. In Acts i: 23, we have the choosing of an apostle, to fill the vacancy of Judas, by the assembly—not by the apostles. Mosheim says that the phrase, "*edookan kleeuous autois*" expresses the casting of a popular vote by the Christians. To express the casting of lots, he says the verb should have been *ebalon*, as in Matthew xxvii: 35; Luke xxiii: 34; John xix: 24; Mark xv: 24, etc. He says, also, that, "what the evangelist meant to say was this: 'And those who were present, gave their vote,' instead of 'cast lots.'"

In choosing the seven deacons or servants of tables, Acts vi: 3-6, we read distinctly that the whole multi-

tude chose them. And concerning this Prof. J. W. McGarvey says:

"No ingenuity of argument can evade the conclusion that this gives the authority of apostolic precedent for the popular election of officers of the church."

Dr. Owens says:

"It is impossible that there should be a more evident convincing instance and example of the choice of ecclesiastical officers by the multitude or fraternity of the church than is given us here."

The choosing of Paul's helper, 2 Cor. viii: 19, was by the votes of the churches; for this is the meaning of "*Cheirotoneithis hupo toon ekklesioon.*" Hence the learned Neander says:

"In as much as the apostles submitted the appointment of the deacons to the vote of the church, and that of the delegates who should accompany them in the name of the churches, we may infer that a similar course was pursued also in the appointment of other officers of the church."

As to the ordaining of elders by Paul and Barnabas, Acts xiv: 23, Coleman says:

"The question here turns wholly upon the interpretation of the term, *Cheirotonesantes*, when they had ordained, or, as in the margin, when with lifting up of hands they had chosen them." "This is the appropriate meaning of the term *cheirotonein*, which is here used. It means to stretch out the hand, to hold up the hand, as in voting; hence, to give one's vote by holding up the hand, to choose, to elect. In this sense it is abundantly used in the classic Greek. * * * So it is rendered by Robinson, who, in the passage before us, translates it, *to choose by vote, to appoint*. Suidas also renders it by, *having chosen*. Such is the concurring authority of lexicographers."

This rendering is sustained by the common use of the term by the early Christian writers. See Ignatius to the Church at Philadelphia, and to the church at Smyrna. So the council at Neocæsarea, and the council at Antioch. Also the Greek version of the Codex Ecclesiæ Africanæ in the heading of the nineteenth canon. These examples refer plainly to *choosing, electing*, or *selecting* persons; not to commissioning them, or

what we usually call ordination. This seems to have been the established usage of the churches; and Coleman says :

"No other mode of appointment to any office in the church had, in any instance, been adopted so far as we are informed."

Tyndal's translation of Acts xiv : 23, is :

"And when they had ordained them seniors by election, in every congregation, after they had preyde and fasted, they commended them to God on whom they beleved."

The testimony of the fathers is to the same effect. See Tertullian, Origin, Cyprian, etc. Mosheim says :

"This power of appointing their elders continued to be exercised by the members of the church at large as long as primitive manners were retained entire; and those who ruled over the churches did not conceive themselves at liberty to introduce any deviation from the apostolic model."

3. Overthrow of church independence, the right of suffrage, and the rule of the clergy.

After noting the encroachments of the clergy on congregational independence, "the apostolical and primitive church," says :

"The sovereign rights of the people, and their free, elective franchise began, at an early period, to be invaded. The final result of these changes was a total disfranchisement of the laity, and the substitution of an ecclesiastical despotism, in the place of the elective government of the primitive church. Of these changes one of the most effective was the attempt, by means of correspondence and ecclesiastical synods, to consolidate the churches into one church universal, to impose upon them a uniform code of laws, and establish an ecclesiastical polity *administered by the clergy*. The idea of a holy Catholic church, and of an ecclesiastical hierarchy for the government of the same, was wholly a conception of the *priesthood*. [That is, the preachers or clergy; for the preachers assumed the place and rights of Jewish and heathen priests as we have already seen.] Whatever may have been the motives with which the doctrine of the unity of the church was promulgated, it prepared the way for the overthrow of the popular government of the church.

"Above all, the doctrine of the divine right of the priesthood, [or preachers] aimed a fatal blow at the liberties of the people. The

clergy were no longer the servants of the people, chosen by them to the work of the ministry, but a privileged order, like the Levitical priesthood; and, like them by divine right invested with peculiar prerogatives. Elated with the pride of their divine commission, a degenerate and aspiring priesthood sought, by every means, to make themselves independent of the suffrage of the people. This independence they began by degrees to assert and to exercise. The bishop, [or preacher in charge—the pastor as we call him now,] began, in the third century, to appoint, at pleasure, his own deacons and other inferior orders of the clergy. * * * And yet Cyprian, even in the middle of that century, apologized to the laity and clergy of his diocese for appointing one Aurelius. * * * Such, however, was the progress of episcopal usurpation, that by the middle of the fourth century, elections by the people were nearly lost; and from the beginning of the fifth century, the bishop proceeded to claim the appointment even of the presbyters, together with the absolute control of all ecclesiastical offices subordinate to his own episcopate. * * * Against these encroachments of ecclesiastical ambition and power the people continued to oppose a firm but ineffectual resistance."

How difficult to resist aspiring clergymen!

"During this century, [the fourth,] 1. The emperors convened and presided in general councils. 2. Confirmed their decrees. 3. Enacted laws relative to ecclesiastical matters by their own authority. 4. Pronounced decisions concerning heresies and controversies. 5. Appointed bishops. 6. Inflicted punishment on ecclesiastical persons. Hence arose the complaints, that the bishops had conceded too much to the emperors, while, on the other hand, some persons maintained that the emperors had left too much on the hands of the bishops. The bishops certainly did possess too much power and influence, to the prejudice of the other clergy, and especially to the disadvantage of Christians at large. Thus the emperor and the bishops share the chief government of the church between them. But the limits of their authority were not well defined. A great part of the power formerly possessed by the general body of Christians, the laity, had passed into the hands of the civil government."—*Riddle's Chron.* pp. 70, 71.

"Thus everything was changed in the church. At the beginning it was a society of brethren; and now an absolute monarchy is reared in the midst of them. All Christians were priests of the living God, 1 Peter ii: 9, with humble pastors for their guidance," [a plurality of bishops in each church.] "But a lofty head is uplifted from

the midst of these pastors. A mysterious voice utters words of pride; an iron hand compels all men, great and small, rich and poor, free-men and slaves, to take the mark of its power. The holy and primitive equality of saints is lost sight of. Christians are divided into two strangely unequal classes. On the one side, a desperate class of priests, daring to usurp the name of the church, and claiming to be possessed of peculiar privileges in the sight of the Lord. On the other, a timid flock, reduced to a blind passive submission; a people gagged and silenced, and delivered over to a proud caste."—*D' Aubigne's Hist. Ref.* 1, pp. 31.

How are the mighty fallen! And what is lost? 1. The right of suffrage, the first element in any government by the people, without which we are ruled by earthly aristocrats. 2. The right to elect their own bishops and deacons, and manage their own congregational affairs. 3. They are little more than serfs dominated by the clergy, who ruled them with a rod of iron, and taxed them to poverty to enrich the clergy. 4. Everything worth calling religious liberty. 5. Christian liberty. Hence, submission to an unscriptural and oppressive power, exercised for self-aggrandizement, by wicked men. 6. Hence, subjection not only to the rule of bad men, but also to all kinds of erroneous teachings and perversions of the holy Scriptures! 7. Liable constantly for slight offenses, and often for no offense against God or any good man, to be excluded and anathematized, without redress! And—

"To the Jews under the old dispensation, and to the primitive Christians under the new, the sentence of ex-communication was no light matter. It was a withering curse. It was a civil death. It involved a total exclusion from kindred, from society, from all those charities of life, which Christians were wont to reciprocate even with heathens."

Josephus says that:

"Those who were ex-communicated from the Essenes often died after a miserable manner, and were, therefore, from motives of charity, received again when at the point of death. In this instance, the oath of the Essenes obliged them to refuse such food as the ex-com-

municated person might find; but was not the case equally bad, when all were bound, not only to refuse him subsistence, but every expression of kindness and charity?" See John's Ark. pp. 528; Horne's introduction, B. 2, ch. 3, 4; Neander, Allgem. etc.

WHO ARE THESE LORDLY CLERGYMEN?

Let us spend a moment to understand them better; for we have much the same clergy all around us now. Webster says of clergy: "L. *clerus*, *clericus*, which would seem to be from the Greek *kleros*, lot or portion, inheritance, estate, and the body of those who perform sacred duties; whence *kleroo*, to choose by lot, to make a clerk; *clericum facere*. In 1 Peter v: 3, the word in the plural seems to signify the church or body of believers; it is rendered "God's heritage." To the elders, Peter says: "Neither as being lord's over God's heritage," *i. e.*, the saints, God's *kleros* or clergy. "Heritage" is used eight times in the Old Testament, to mean God's people—God's possession, as in 1 Peter v: 3. *Possession* is its ordinary meaning, whether by inheritance or otherwise. *Kleros*, in the New Testament is twice rendered *inheritance*; once, heritage; eight times lot, and twice part, in the sense of lot. When it is rendered *lot*, it has in it always the idea of possession, as when they "cast lots for the Savior's vesture," *i. e.*, to determine who should possess it. When it means *clerk* it has the idea of possessing the place or office of a clerk. *Clergy* has always the idea of *possession*; not especially of work, or worth, or service, but *possession*. And the clergy, both ancient and modern, possess power and authority, riches and honors, caste and ecclesiastical dominion, as we have seen. None of the ancient preachers possessed these, and not one of them was a clergyman in the etymological, the anciently appropriated, or the modern sense. The elders or bishops of the congregations *possessed ruling*

power. No other class of people had, or can have this scripturally. The evangelists or preachers never had this power. And, as a class, they have never proved themselves especially capable of ruling, even in their families. Yet they have and do assume, and desire to assume and exercise all ruling authority in the churches! The pope himself never put forth a more absurd or unscriptural claim—not even when he claimed infallibility!

The Schaff-Herzog encyclopedia says:

“It may be considered settled, that there is no order of clergy, in the modern sense of the term, in the New Testament; *i. e.*, there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as any body else to pray, to preach, to baptize, to administer communion.”—*Vol. 1, pp. 498.*

Now, let us learn this lesson. There cannot be a better place for it. It is of the utmost importance. These clergymen, ancient and modern, are utterly unknown in the New Testament, and in the first and best period of the church since the apostles. Since the days of miracles, the New Testament knows only a plurality of bishops and deacons in each congregation, as officers, and evangelists as servants, like the deacons, only for a different work. These clergymen are, therefore, as sumers and pretenders only, as destitute of scriptural authority as the pope himself, and should, like Judas, be speedily relegated to their own place. Their whole history shows selfish intrigue, “for filthy lucre’s sake.” Place and power have been their guiding stars. They have, from their inception, been barnacles on the old ship of Zion. Their labors and history, here briefly sketched, certainly prove this; and their present labor is to make more history of the same kind. They tell us now, with astonishing self-importance, (not to say impudence,) that the churches never did, and never can

prosper with the only New Testament officers! They cannot deny that the bishops are the only New Testament pastors, and hundreds of our best congregations have not, and never had any others, and still have far more scriptural prosperity than any church depending on a hired, clerical pastor. The issue is fairly made. They assume and claim that the churches are dependent on them, and cannot live without them. Yet they will not pretend that the Scriptures authorize their *pastorates and rule*. They are, therefore, confessedly unscriptural, and wrong as certainly as the Scriptures are true and right. And their assumptions and assertions that the churches cannot prosper without them is equally absurd; for they are prospering all over the land, and have been for ages, with no such clergymen's labors; with only their home officers and the occasional assistance of scriptural evangelists. We cannot be too positive here.

These ancient and modern clergymen, unwilling to go out, "do the work of evangelists, make full proof of their ministry," and "endure hardness as good soldiers of Jesus Christ," as Paul taught Timothy to do, seek a warm nest, well feathered; a green pasture to feed on—one provided "by other men's labors;" which was not Paul's idea at all. And woe betide the man who dares to warn the churches against them! Yet, alas! for the man who understands their history and their work, and has not enough manhood and God-hood to do it at any peril! We need several *Luthers* just here. The present writer ought to understand these hireling clergy pastors. He has felt their poisoned darts, and has suffered from them more than from every other source. But he will now certainly soon be beyond their reach, and can well afford this warning without claiming any credit for it.

Preachers are, perhaps, the greatest power in the land; and when this power is used to subvert the divine government of the church, as it surely has been, and is now, it is time to "cry aloud and spare not," "whether they hear or whether they forbear." The present popular one man pastor hired from abroad "to preach to the church," is an addition to that organization of the church provided by Jesus Christ; and those who make and those who tolerate, aid and abet this addition, must share in the plagues denounced against those who add to the word of God. To *add an officer* to those scripturally authorized for the teaching, shepherding and governing of the church, is as impious as to *take away* the officers scripturally appointed for these ends! And these clergy pastors practically do both. They are the heads of the churches they *pasture on*, as certainly as the pope is the head of his church. If they have nominal elders and deacons, they are generally misnomers. "The pastor" is "the man." And there is one very effectual and sure way to get rid of him. It is short and certain in its effects, viz: *Cut off his rations!* Try it, and see if he does not leave. This would also determine whether or not he is a hireling. The man who does not preach for money will preach on as he can, make tents, and not denounce the churches or forsake his calling.

CHAPTER XXI.

OUTLINE HISTORY OF THE CHURCH CONTINUED TO A. D. 606.—The social worship of the early Christians, and the worship under clergy rule; teaching of the early Fathers as to these matters; their singing, and the theatrical music of the corrupters—profane and secular music—many authors quoted—how we should sing; social manner of their Lord's day worship; of their names and manner of speech, Bible names for Bible things; how errors and corruptions crept in, preachers leading the way; the establishment of the one man pastor or bishop; the diocesan, Metropolitan, patriarchal and papal powers; union of Church and State under Constantine—various authors quoted; of withdrawing from corruptions and corrupters; the clergy further promoted and corrupted by the Emperor, etc.; vast numbers of seceders or puritans in all parts of the Empire; sum of the points set forth; in tracing the true church we go not to Rome or Constantinople, and look not for organization or perfection.

THE SOCIAL WORSHIP OF THE EARLY CHRISTIANS AND THE WORSHIP UNDER CLERICAL RULE.

Let us go back once more to the first Christians, and have well in mind the social nature of their worship. "All ye are brethren." There were no kings or priests, except as all were kings and priests. They "exhorted one another;" bore "one another's burdens," "the strong bearing the infirmities of the weak." They had "the same care one for another." If one was "honored, all rejoiced; if one was afflicted, all sorrowed." "You may all speak, one by one." "By love serve one another." "Confess your faults"—not to a lordly and special priest, but "one to another, and pray one for another." With no society but the church, and with no caste in it; with no organization, except the bishops and deacons in each congregation, and evangelists as

missionaries—with no confederation of churches, courts of appeal, or law making assemblies to “devise ways and means,”—their entire worship well became what Paul calls “the simplicity of the gospel of Christ.” They met for worship every Lord’s day, and conducted their worship according to the ideas expressed in these quotations. There is no evidence that they ever met for, or ever had, in their weekly worship, what we call preaching. Not one of their officers was necessarily a preacher, though their bishops were *teachers*, and able to “stop the mouths of gainsayers with sound words.”

TEACHING OF THE EARLY FATHERS AS TO THESE MATTERS :

Coming one step this side of the apostolic age, we read :

“The prayers of the church were offered in language the most artless and natural. Even the most learned of the fathers, who were no strangers to the graces of diction, refused all ornamental embellishments in their address to the throne of grace, alleging that the kingdom of heaven consisted not in word, but in power. * * * Their prayers were accordingly offered in the greatest simplicity, and as far as possible in the exact phraseology of the scripture. This artlessness and elegant simplicity appears in striking contrast with the ostentation and bombast of a later date.”—*Ch. Antiq. p. 210.*

“In the ancient service of the church, it was the duty of the deacons to summon each class of worshipers separately to engage in prayer by saying, ‘Let us pray.’ Whether they were to pray silently or audibly, they received a similar intimation from the deacon. This was followed by another injunction to *kneel*; and at the conclusion, he also directed them to *arise*.”—*Ch. Antiq. p. 220.*

But this, the writer tells us, was in the very earliest days of the church. The same writer tells us (pp. 222, 223) that in the days of Basil, Chrysostom and the apostolical constitutions (perhaps about the close of the third, or first of the fourth century). “It would seem that the usual attitude was standing.” Origen and all agree, however, not only that kneeling or bowing down is more humble but that “it was necessary for one to

kneel when he prays for the forgiveness of his sins." "The act of kneeling was thought peculiarly to indicate humility before God; to exhibit a sinner who had fallen away from him, and in need of divine grace and mercy. Accordingly it was uniformly required of all who had fallen under the censure of the church for their offenses, as an indispensable condition of their restoration to their former covenant relations." They also bowed their heads, and their bodies, and sometimes fell prostrate on the earth, but they never sat in prayer. There is no evidence that in the days of the apostles any one ever stood up to pray. And the apostolic habit of kneeling was kept up in the second century. But in the third century, in company with many other departures from apostolic simplicity, they stood to pray—except when they needed forgiveness of sins. And this should have brought them to their knees every time it was reasonably practicable.

Note:—Some writers, on the authority of Origen and the apostolical constitutions, claim that standing was the custom immediately after the apostles. The testimony is one to two hundred years later, when infant church membership, affusion for baptism, and very many other errors had crept into the church. All these are as well proven by the fathers as is standing to pray. The ancient fathers, and the apostolical fathers are not always precisely the same—sometimes by three hundred years.

Their singing, according to all the fathers, was decidedly congregational. They had few and simple hymns and tunes, and all the people sang. Coleman says, pp. 376, 377:

"The appointment of *singers* as a distinct class of officers in the church for this part of religious worship, marks another alteration

in the psalmody of the church. These were first appointed in the fourth century. But the people continued for a century or more, to enjoy their ancient privilege of all singing together."

"*The introduction of instrumental music.* The tendency of this was to *secularize* the music of the church, and to encourage singing by a choir. Such musical instruments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church until the eighth or ninth century. Previous to this they had their place in the theatre, rather than in the church. They were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West. In Scotland no organ is allowed to this day, except in a few Episcopal churches."

In England, in 1562, it was carried "only by a casting vote."

"The introduction of *profane, secular music into the church*, was one of the principal means of corrupting the psalmody of the church. An artificial, theatrical style of music, having no affinity to the worship of God, began to take the place of those solemn airs which before had inspired the devotions of his people. The music of the theatre was transferred to the church; which, accordingly became the scene of theatrical pomp and display, rather than the house of prayer and of praise, to inspire, by its appropriate rites, the spiritual worship of God."

Neander says:

"We have to regret that both in the Eastern and Western church, their sacred music had already assumed an artificial and theatrical character, and was so far removed from its original simplicity, that even in the fourth century, the abbot Pambo of Egypt complained that heathen melodies, [accompanied as it seems with the action of the hands and the feet,] had been introduced into their church psalmody. Isidorus of Palusium, also complains of the artistical singing, especially of the women."

Jerome, also, in remarking on Eph. v: 19, urges the same complaint, and adds:

"But instead of this, that same [evil] spirit is invited rather to the possession of those who have converted the house of God into a pagan theatre."

Then it is added:

"The clergy eventually claimed the right of performing the sacred music as a privilege *especially their own*. This expedient shut out the

people from any participation in this delightful part of public worship. Finally, the more effectually, to exclude the people, the singing was in Latin."—*Coleman, Psalmody of primitive church, p. 375.*

In the following pages he says:

"This denying the congregation the right to sing was, 'The most effectual measure to destroy the *devotional* influence of sacred music.'

And of the first churches he says:

"Their sacred songs became the *ballads* of the people, sung at all times and upon every occasion. Religious truths became inwrought into the very soul of these Christians by their sacred songs. It entered, not only into their public devotions, but into their family worship, their domestic pleasures, and their social entertainments. Thus, religious truth addressed itself to the hearts of the people in a manner the most persuasive possible."

This was obeying the command of Paul to "*teach and admonish* one another in psalms, and hymns, and spiritual songs." Col. iii: 16. All the criticisms upon this passage only serve to make the correctness of this rendering more apparent. Singing, as Drs. Barnes, Clark, Doddridge and others tell us, was a *teaching* ordinance, as certainly as *reading* was. But how can *teaching* be done when there is an *abounding noise* by musical instruments, or by crying babies, barking dogs, etc.? How can it be done when there is not *harmony, and distinct expression* of the words sung? Singing is not only a *teaching* institution, but its teaching is the most effectual of all teaching, *when it is rightly done*. But we must away with the operatic airs and style, and everything that hinders being understood. Hence our songs and tunes, like those of the first Christians, must be plain and simple, and we must learn to sing them "to the understanding." Then shall we *teach*, and admonish, and make melody in our hearts.

This excellent writer goes on to say:

"Reason with man, and you but address his understanding; you gain, it may be, his cold conviction. Embody the truth in a creed or confession of faith; to this he may also yield, assent, and remain

as unmoved as before. But express it in the sacred song. Let it mingle with his devotions in the sanctuary, and in the family; let his most endeared associations cluster around it, as the central point, not only of his faith, but of his hopes, his joys; and what before was a speculative belief has become his living sentiment, the governing principle both of the understanding and the heart. The single book of psalms and hymns, therefore, does unspeakably more to form the doctrinal sentiments of men than all the formularies, creeds and confessions of polemics and divines. With great propriety, therefore has the hymn book long been styled the *layman's Bible*." (Augusti Denk.) * * * "The spiritual songs of the primitive Christians were almost exclusively of a devotional character. * * * They were generally altogether doctrinal."

Then he shows that—"Christian psalmody is one of the most efficient means of promulgating a religious system among the people," giving cases, etc., which it would be a pleasure to note here. All this implies that singing is a *teaching* ordinance, and that, consequently, we must so sing as to be understood. Hence, we need now, not only to get rid of instrumental music in the worship, but also to reform our songs and our manner of singing them. This theme needs a volume. Bishop Jewel says of the singing in England early in the reformation.

"A change now appears visible among the people, which nothing promotes more than inviting them to sing psalms. This was begun in one church, in London, and did quickly spread itself, not only through the city, but in neighboring places. Sometimes at Paul's cross there will be six thousand singing together."

Another author cites a case where *twelve* thousand sang together, and with such distinctness that every word was heard, as when one read or spoke! It will not do, therefore, to say this cannot be done. True, it cannot be done with instrumental accompaniments, or after our present popular manner of singing. But it *has been done*, and *must* be done, if we follow the scriptures and promote true piety.

To "teach and admonish" in singing, we must not only avoid instrumental accompaniments, and all discords, etc., but we must change our music so all will pronounce the same words at the same time, *distinctly* enunciating every syllable; and not have one singing one word, or one line, or clause, and the rest another. This puts it out of the power of hearers to determine what is sung. We might as well speak or sing in a foreign or unknown tongue, which is forbidden. 1 Cor. xiv: 27-31.

Of the *influence* of singing very much needs to be said. Prof. Stowe, on Com. schools, p. 26, reports a distinguished overseer of an institute for reforming juvenile offenders in Berlin, thus:

"I always keep these little rogues singing at their work. I always keep them singing, for while the children sing the devil cannot come among them at all; he can only sit out doors there and growl; but if they stop singing, in comes the devil."

Yet, *some* singing would rather invite him in.

SOCIAL MANNER OF THEIR LORD'S DAY MEETINGS.

We have seen how *social* were the meetings of the first Christians as reported in the New Testament. In the second and third centuries, we learn as to this from Clemens Romanus, Clement, Polycarp, Tertullian, Cyprian, Origen, the Apostolical constitutions, etc. Tertullian, A. D. 178 or 199, says:

"We Christians, are one body by our agreement in religion, and our unity of discipline, and bonds of hope, *speipoedere*, being anointed, with one and the same hope."

He then proceeds to describe their public worship as consisting in prayer and the reading of the scriptures; and adds:

"Surely from the sacred oracles we strengthen our faith, we encourage our hope, we establish our trust, [in God] and by the divine precepts press the duties of religion. Here, also, we exhort and reprove, and pass the *divine censure* [the sentence of excommunication.]

For the judgment is given with great solemnity, and as in the presence of God. And it is regarded as the most impressive emblem of the final judgment, when one has so sinned as to be banished from the prayers, the assemblies, and the holy communion of the church."

Justin, who was beheaded in Rome A. D. 165, after describing the Lord's Supper, which all agree the ancient disciples observed every first day of the week, says:

"On the day called Sunday, we all assemble together, both those who reside in the country, and they who dwell in the city, and the commentaries of the apostles and the writings of the prophets are read as long as time permits. When the reader has ended, the president, in an address, makes an application, and enforces an imitation of the excellent things which have been read," etc.

Justin had traveled very largely, as Paul did, and was "personally acquainted with most of the principal churches in every land." Thus, up to the close of the second century, "the churches continued to worship God in all the simplicity of the primitive disciples." It was in the third century the preachers began to get control, and changed the order to the clergy style, somewhat; for the change was not general or complete even in the fourth century. In fact, large numbers of churches in Africa and elsewhere, never submitted to the domination of the clergy.

And Mr. Coleman thinks the *Apostolical Constitutions*, like the Canons, were written near the close of the third, or beginning of the fourth century, and adds:

"The advancement of episcopal dignity and power appears to have been the chief design of the forgery."

This is not an unjust decision; for the spirit and aim of the clergy has, from its inception, been untruthful, selfish and unreliable—just as it is to-day. This dominating spirit never ceased till it "changed times and laws" largely, destroyed the independency of the

churches, practically displaced the scriptural rulers and teachers, and assumed control of the churches, one man to each church, and at a good salary.

Of their names. "The names which Christians assumed for themselves were—saints, believers, elect, disciples, brethren, people of God." They, "from the first, refused all sectarian names. They would call no man master; neither would they receive any title which should imply that their religion was of human origin, as the writers of the fourth and fifth centuries began to assert."

It would be a refreshing pleasure to copy here many of the ancient authors. Happily they all agree in the main. Their dress was plain and inexpensive, having nothing fashionable, pridy or costly; and their houses of worship were of the same nature. So, indeed, were their whole lives. They were about as much *unlike* the world as people could be to *live in* the world. They were practically and really, in heart and life, a peculiar people—new creatures in Christ. A change in these things came only with other corruptions, and was manipulated, like the rest, mostly by aspiring preachers. The churches of the first two centuries, if placed beside those now denominated orthodox Christians, would afford a contrast as between day and night; between pride and humility; between selfishness and true philanthropy. This cannot be too strongly emphasized. The exceptions were where preachers got control and corrupted the worship.

In organization and government, the retrograde steps were:

1. To place a preacher at the head of each church, and over the bishops and deacons. This man was, at first, one of the bishops; and they simply made him

president of the bishops. But soon he was *the bishop*, or pastor of the church, and the other officers were *sinecures*. Then, came, some time after this, hired pastors from abroad. This is just where a large number of those churches are who are pretending to follow the Bible alone, and to call Bible things by Bible names now.

“Justin Martyr, the earliest of the fathers, says that the presiding officer offered prayers and thanksgivings, and the people responded, *amen*.” This was only the president of the day. They had not then got to the one man pastor system, as we have it now. “According to Rheinwald and Geeseler, the distinction between laity and clergy, was unknown till in the second century. Previous to this all performed the office of priest as they had occasion.” Jerome says that for the first 200 years the churches were governed by their *presbyters*, or elders (*i. e.*, the bishops,) alone; that the change was by a human contrivance, and came by degrees. One preacher, whether called a pastor or clergyman, instead of a plurality of elderly men of staid and tried character, was the first *backward* step—a step now ranked as progressive!

2. After the one bishop or pastor system got under way, came the *diocesan* organization. He was not content to rule one church; he claimed to rule all the smaller churches in his region, which he called *his diocese*.

3. Then came the *metropolitan* organization, and so was established an *ecclesiastical aristocracy* unknown in the scriptures, and unequalled in the history of the world.

4. Soon, then, followed the strife between the Eastern and Western chief metropolitan bishops, resulting in the Greek and Roman churches. Eusebius, who lived in the age now under consideration, says:

"After Christianity, through too much liberty, was changed into laxness and sloth, then began men to envy and revile one another; and to wound one another as if with arms and spears in actual warfare. Then bishop arose against bishop, and church against church. Great tumult prevailed, and hypocrisy and dissimulation were carried to the highest pitch. And then began the divine vengeance as is usual, to visit us; and such was the condition of the church that the most part came not freely together."

Chrysostom says of this period:

"As things are, all is corrupted and lost. The church is little else than a stall for cattle, or a fold for camels and asses; and when I go out in search of sheep, I find none. All are rampant and refractory as herds of horses and wild asses; everything is filled with their abounding corruptions."

UNION OF CHURCH AND STATE.

This took place under Constantine, early in the fourth century. He claimed to be head of the church, called councils, appointed bishops, etc., and modeled the ecclesiastical government largely after the civil government. He promoted the preachers, called bishops and clergymen, of different orders, honored them with place, power and wealth, and had them largely take the place, and do the work of civil rulers. They held their synods, made their laws, and devised ways and means to completely subjugate the people, and promote themselves to power, wealth and honor. "It was a law strictly enforced that every layman should believe blindly, without inquiry, without evidence, all that the church represented by the bishops in synod, should prescribe."

It is useless for those who are now too much like these clergymen, to kick against these facts. It would be easy here to copy *many* unquestionable testimonies. *Gregory Nazianzen*, A. D. 360, in view of these ambitious contentions, and their resulting departures and corruptions, says:

"How I wish there had been no precedence, no priority of place,

no authoritative dictatorship, that we might be distinguished by virtue alone. * * * I am worn out—with contending against the envy of the holy bishops; disturbing the public peace by their contentions, and subordinating the Christian faith to their own private interests. * * * If I must write the whole truth, I am determined to absent myself from all assemblies of the bishops. I have never seen a happy result of any councils, nor any that did not occasion an increase of evils, rather than a reformation of them by reason of these pertinacious contentions, and this vehement thirst for power, such as no words can express.”—*Epist. Philagrio*, 65, *al.* 59 p. 823, and *Ep. Procopio*, 55, *al.* 42, p. 814.

“This crafty alliance of the pope with Pepin, proved advantageous only to the designs of the prelate, and the chief means of establishing his secular power. This important point in history distinctly marks the date of the establishment of the papal power in Rome, which, in the middle ages, became so vast that all Europe trembled before it. Thus, as we have seen ecclesiastical history introduces first to our notice, single independent churches; then churches having several dependent branches; then diocesan churches; then metropolitan or provincial churches, and then national churches attuned to the civil power. * * * The government of the church was at first a democracy, allowing all its constituents the most enlarged freedom of a voluntary religious association. It became an absolute and iron despotism. The gradations of ecclesiastical organization through which it passed, were, from congregational to parochial, parochial to diocesan, diocesan to metropolitan, metropolitan to patriarchal, patriarchal to papal.” *Apos. and prim. ch. pp.* 312, 313.

Robert Hall says:

“Wherever religion is established by law, with splendid emoluments and dignities annexed to its profession, the clergy, who are candidates for these distinctions, will ever be prone to exalt the prerogative, not only to strengthen the arm on which they lean, but that they may the more successfully ingratiate themselves in the favor of the prince, by flattering those ambitious views and passions which are too readily entertained by persons possessed of supreme power. The boasted alliance between church and state, on which so many encomiums have been lavished, seems to have been little more than a compact between the priest (or preacher,) and magistrate to betray the liberties of mankind, both civil and religious. To this the clergy on their part at least have continued steady, shunning inquiry, fearful of change, blind to the corruptions of government, skilful to “discern the signs of the times, and eager to improve every opportunity,

and to employ all their art and eloquence to extend the prerogative, and smooth the approach of arbitrary power."

Under Constantine, the clergy were entrusted largely with civil as well as ecclesiastic power.

"Constantine gave to the bishops [then the one man preacher to a church,] the right of deciding in secular matters, making them the highest court of judicature, and ordering that their judgment should be final and decisive as that of the Emperor himself, whose officers were accordingly required to execute these decisions."—*Eusebius De Vit. Caust. C. 27.*

OF WITHDRAWING FROM SUCH CORRUPTIONS.

The reader has, no doubt, before this, been ready to ask, why the sincere worshipers did not withdraw from such a mass of corruption, and worship among themselves as the first Christians did? This was not so easy. It is not now; and it was far more difficult then, owing to the severe persecution it involved—even to death. Yet, many *did* withdraw, at whatever peril, and did suffer far more than is on record, no doubt, and certainly far more than can be transcribed here.

To be sure that they were more than justified in withdrawing, we have only to consider what Christianity is in the New Testament, and what it was in actual practice in the primitive churches, as given by all authors, and then note how exceedingly far both the Greek and Roman *hierarchies* had departed from this in letter and spirit, in word and deed, in the form of church government, and manner of living, especially on the part of the leaders and rulers. Even before there was a pope in the more modern sense.

"The bishop of Rome was the first in rank, and distinguished by a sort of pre-eminence over all other prelates. He surpassed all his brethren in splendor and magnificence of the church over which he presided; in the riches of his revenues and possessions; in the number

and variety of his ministers ; in his credit with the people ; and his sumptuous and splendid manner of living." Ammianus Marcellinus, a Roman historian, who lived during these times, adverting to this subject, says :

"It was no wonder to see those who were ambitious of human greatness, contending with so much heat and animosity for that dignity, because, when they had obtained it, they were sure to be enriched with the offerings of the matrons, of appearing abroad in great splendor, of being admired for their costly coaches ; sumptuous in their feasts, outdoing sovereign princes in the expenses of their table. This led Prætextatus, an heathen, who was prefect of the city, to say : '*Make me bishop of Rome, and I'll be a Christian, too.*'"

All the other bishops sought to copy the example of the bishop at Rome, as they were able, and Constantine enabled them to gratify their desires very largely. For,—

"In the reign of Constantine, the government of the church was, as far as possible, arranged conformably to the government of the state ; the bishops corresponded to those magistrates whose jurisdiction was confined to single cities ; the metropolitans, to the proconsuls, or presidents of provinces ; the primates to the Emperor's vicars, each of whom governed one of the imperial provinces."—*Priestly's history of the Corruptions of Christianity*. Vol. 2, p. 242.

"But while the church was thus triumphant over the pagan world, it cannot be concealed that its spiritual prosperity was diminished. The worldly grandeur in which it was arrayed under Constantine was ill calculated to promote the religion of the meek and lowly Jesus ; and it may well be doubted, as it often has been, whether the administration of this zealous Emperor, with all its commendable features, was productive of more good than evil. That he was governed by an earnest wish to promote the interests of Christianity, can scarcely be questioned. But the union of the church with the state, the power bestowed on the clergy, and the encouragement given to monkery, were fruitful sources of many evils. 'It was in this century, and chiefly by these measures, that a foundation was laid for the great apostasy, so conspicuous in the dark ages in the rise and establishment of the papal power.'—*Ruter's ch. hist.* p. 69.

"The mystery of iniquity,' which had been secretly working since the very days of the apostle, (2 Thess. ii : 7 ;) had nevertheless, been subject to considerable control, so long as paganism remained the established religion of the empire, and Christians were conse-

quently compelled to bear their cross, by patiently suffering the hatred of the world, in conformity to the captain of their salvation. But no sooner was this impediment removed, by the establishment of Christianity, under Constantine, than 'the man of sin,' 'the son of perdition,' began to be manifest. Men were now found, professing themselves the disciples of the meek and lowly Jesus, yet walking after the course of this world. 'lovers of their own selves, covetous, boasters, proud, blasphemers, traitors, heady, high-minded, lovers of pleasure more than lovers of God,' 'having a form of godliness, but denying the power thereof.' 2 Tim. iii: 3-5. And as this state of things continued to increase in progressive enormity, until it ultimately brought forth the monstrous system of iniquity, denominated '*Mystery, Babylon the great, the mother of harlots and abomination of the earth,*' described by the prophetic pen, as 'the habitation of devils—the hold of every foul spirit—the cage of every unclean and hateful bird,'—we may rest fully assured that the sheep of Christ—those who heard his voice and followed his will, would see it their indispensable duty to separate themselves from such an impure communion, in obedience to the re-iterated command of God." 2 Cor. vi: 14-18; 2 Tim. iii: 5; Rev. xviii: 4.

"It may be proper to remark that, long before the times of which we now treat, some Christians had seen it their duty to withdraw from the communion of the church of Rome. The first instance of this that we find on record, if we except that of Tertullian, is the case of *Novatian*, who in the year 251 was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the Catholic party. * * * The following is the account given of Novatian by the late Mr. Robt. Robinson, in his ecclesiastic researches, p. 126; and I the more readily submit it to the reader, because none who know Mr. Robinson, can, for a moment, suspect him of having any undue predilection for the principles of Novatian. 'He was,' says he, 'an elder in the church at Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treatises in defense of what he believed. His address was eloquent and insinuating, and his morals unimpeachable. He saw with extreme pain the intolerable depravity of the church. Christians, in the space of a very few years, were caressed by one emperor, and persecuted by another. In seasons of prosperity, many persons rushed into the church for base purposes. In times of adversity, they denied the faith, and reverted again to idolatry. When the squall was over, away they came again to the church, with all their vices, to deprave others by their example. The bishops, fond of proselytes,

encouraged all this; and transferred the attention of Christians from the old confederacy for virtue, to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was put in nomination. Novatian opposed him; but as Cornelius carried his election, and he saw no prospect of reformation, but on the contrary, a tide of immorality pouring into the church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrances of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommunication passed against Novatian. In the end Novatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire *Puritan* churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, *and a succession of them continued till the reformation.*"

The same author, afterwards adverting to the vile callumnies, with which the Catholic writers have, in all ages, delighted to asperse the character of Novatian, thus proceeds to vindicate him:

"They say Novatian was the first anti-pope; and yet there was, at that time, *no pope*, in the modern sense of the word. They call Novatian the author of the heresy of puritanism; and yet they know that Tertullian had quitted the church nearly fifty years before, for the same reason, and Privatus, who was an old man in the time of Novatian, had, with several more, repeatedly remonstrated against the alterations taking place, and as they could get no redress, had dissented and formed separate congregations. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire, and yet he had no other influence over any, than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man, and all these churches, for the severity of their discipline; yet this severe discipline was the only coercion of

the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary.'—*Jones' Ch. Hist.* pp. 179, 180, 181.

Mosheim says Novatian was "a man of uncommon learning and eloquence."

Mr. Jones continues, p. 182:

"'Dr. Lardner,' [whose works the present writer has before him,] in his '*credibility of the Gospel History*, ch. 49, has been at considerable pains in comparing the various and contradictory representations that have been given of Novatian and his followers, and has exhonored them from a mass of obloquy, cast upon them by the Catholic party. Dionysius, bishop of Alexandria, wrote many epistles or treatises, respecting the sect of the Novatians, which afford abundant evidence that their rigid discipline was relished by many. Fabius, bishop of Antioch, in particular, was their friend and favorer. Marcian, bishop of Arles, was firm in the same principles in the time of Stephen, bishop of Rome. A church was founded at Carthage for the Novatian party, of which Maximus was the pastor. Socrates, the historian, speaks of their churches at Constantinople, Nice, Nicomedia, and Catiaeus in Phrygia, all in the fourth century. These he mentions as their principal places in the East, and he supposes them to have been equally numerous in the West. They had among them some persons of considerable note, and of eminent talents. Among these were Agetius, Acetius, Sisinnius, and Marcian, all of Constantinople. Socrates mentions one Mark, bishop of the Novatians in Scythia, who died in the year 439. In fact, the pieces written against them by a variety of authors of the Catholic church—such as Ambrose, Pacian, and others; the notice taken of them by Basil and Gregory Nazienzan and the accounts given of them by Socrates and Sozamen in their ecclesiastical histories, are proof of their *being numerous*, and that churches of this denomination were to be found in most parts of the world in the fourth and fifth centuries. 'The vast extent of this sect,' says Dr. Lardner, 'is manifest from the names of the authors who have mentioned them, or written against them, and from the several parts of the Roman empire in which they were found.'"—*Lardner's works*, 4 to. ed. Vol. 2, p. 57.

In order that we may do justice to the Novatians, Puritans, etc., here referred to, we must remember that the accounts we have of them are mostly from their enemies, the Catholics and pagans. *Puritan* was a common name for those who sought to live pure lives ac-

ording to the gospel, and is applied to various people in the history of the church from the days of Novatian. Their opposers, who could not answer their scriptural arguments and proofs, and who were not willing to yield, sought to destroy their influence by misrepresenting their teaching, and their lives, charging them with the vilest crimes, applying to them the worst and most offensive names, etc. These people, being true Christians, were not inclined to magnify their numbers or their virtues, and the probability is, that we have not a history of them that does them justice. They are dwelt upon here to show the true church, separated from the corrupt mass. In tracing the history of the church of Christ, we do not, therefore, go any more to the Roman hierarchy. She is rather, in the style of John, the synagogue of Satan than the church of Christ. And we look to those who have taken heed to the call, Rev. xviii: 4, "Come out of her, my people, that ye be not partakers of her sins, and that you receive not of her plagues."

SUM OF THE TESTIMONY TO A. D. 606.

Hasty and incomplete as this narrative is, and must be, according to the plan adopted, it may be well to *post up* a little, before we proceed further. We have seen:

I. The *New Testament* church, under the administration of the apostles, almost to the close of the first century. This was true Christianity, and nothing else can be, since there was but one Christian system, and can never be another. And as it claims perfection for itself, as to all the purposes to be accomplished by revelation and by a church organization; as it forbids additions and subtractions; and as we can see that none are *needed*, in order to the gracious purposes contemplated by this system, we must regard *all outside of it*—all addi-

tions, all subtractions, all alterations—all things not plainly included in it, *as opposed to it*, and justly styled innovations, corrupting its pure worship, and hindering its needed progress. Primitive Christianity is, therefore, our *ideal* of perfection, our pattern and our goal, the beauty of the Zion of God, and the strong hold and safety for his saints in all ages and countries, till Jesus comes again in person.

II. We have seen that this system was to be corrupted, according to the prophets, and that the "Mystery of iniquity doth already now work," or did work, in the days of Paul. The seeds were sown in the garden of the Lord, and bore some fruit—partyism and selfishness. Yet, in the main, the worship remained pure, with comparatively small exceptions, through the second century.

In the third century this working iniquity was stronger and more fruitful, and various leading men found it necessary to withdraw fellowship from the great mass, owing to prevailing corruptions and innovations. Here we begin to note the *dissenters*. Those they had to abandon and denounce reproached them, and charged them with heresies and great wrongs; yet, the facts show that these dissenters were a godly people, followed the divine guidance, and were the true church of God.

III. *Specimens* of these dissenters are given. See references to Tertullian and Privatus and others, near the close of the second, or beginning of third century. Then A. D. 252 to 260, we have Novatian, and a large number of dissenters. Then come the Cathari, or Puritans all over the empire. The seceders were self-sustaining, and self-perpetuating, as all God's people have ever been—even under persecution; and vast numbers were added to them by secession from the *Constantine*

state church, owing to increasing corruptions; and both the corruptions and secessions further increased under the reigns of Constantine's sons, and Pope Sylvester, about A. D. 350, when the union of church and state, began to develop itself, and the clergy became more worldly, lordly, unjust and oppressive. With that state church God's people have never since had fellowship. At this period, as we have seen, the number of the true apostolic worshipers, who had not fellowship with the secularized party, was very great in almost all parts of the empire; and they so continued till 606, when the pope of Rome claimed to be the earthly head of the church. From this period we may start again our following of the true worshipers. But we go no more to the Roman or Greek hierachy.

IV. Two items should here be noted distinctly: 1. That these dissenters claimed to desire to worship just as the first Christians worshiped. With one voice they all said we bow to nothing but the word of God. Whatever is not in it is not of God, and must not be received of men, or bound upon men. They use the very language, both as to human ordinances, and as to *apostolic* Christianity that those now use who seek to be consistent in claiming to follow the Bible alone.

2. Before they came out from the erring mass they had learned to use some unscriptural phrases, which they did not always correct; as the Sabbath, for the first day of the week; applying the word *sacrament* to baptism and the Lord's Supper; calling preachers priests, and speaking of the principal bishop in each church as *the* bishop or pastor. This is not the New Testament style, and it is accounted for by their former associations. The evidence is not that Tertullian or those associated with him were bishops at all. They were simply prom-

inent men. They, like Paul and several modern leaders did not wish to have a party called by their names; but so the *historians* would have it. They disclaimed all human names, as they did all human ordinances and commands, and sought to call Bible things by Bible names, as some of us do now.

V. These dissenters, though the true church, were not perfect in doctrine or practice. If Tertullian were right in saying, where three even of the laity were, there was the church (and Jesus certainly meant this when he said, "where two or three are assembled in my name, there am I in their midst,") then were there many groups of faithful disciples outside of the Roman hierarchy, far better and more deserving than many larger groups of disciples in the days of the apostles, who are recognized by Paul and John as the true churches of Christ. And we shall find such, also, from the manhood state of the man of sin, 606, to the days of Luther, and on till now. Immersion was practiced in the Latin and Greek churches till 1311, except in the case of Clinics—even for children; indeed, the Greek church practices it yet. And if you refer to their imperfections, you should first go back, and determine why Paul recognized the Corinthians as "the church of God;" and why the angel sent to John by Jesus, recognized the very bad churches in Asia. Five out of seven of them were far worse than these dissenters, and the others since who must be accepted as the church of God. In tracing the true church, we must not, therefore, except perfection. We look for the ordinance which separates us from the world—Christian immersion—and for that degree of purity which will commend them to God, always remembering their surroundings. We do not look for organizations, because the organization provided in the New Testament

is not necessary to a church, though it is necessary to its best interests. A community of Christians are a church whether organized or not. We look only for communities of Christians.

CHAPTER XXII.

THE TRUE CHURCH FROM 606 TO 11TH CENTURY AND ON TO LUTHER.—Papal claims—various quotations in proof; where the faithful were scattered, and their persecutions; the false and wicked ways and means of opposing them; from Gregory VII to Luther; various reformations, or secessions from the corrupt mass; how they suffered and how they triumphed; churches in various places and in all ages as pure as many apostolic churches; the Lutheran reformation, 16th century; general summary; fulfillment of prophecy in the perpetuity of the church—in the apostasy—its several steps; dangers of worldly popularity, numbers, wealth, etc., as shown in the history of the church.

Quotation marks will at least show credit to some other writer; and this course is adopted when the author is not more distinctly referred to.

“In the year 590, the bishops of Italy and the Grisons (Switzerland) to the number of nine rejected the communion of the pope as a heretic. This schism had already continued from the year 553, and towards the close of the century, the emperor, Maurice, having ordered them to be present at the council of Rome, they were dispensed with by the emperor upon their protesting they could not communicate with pope Gregory I.”—*Dr. Allix's Remarks, ch. V. pp. 32.*

“A spectator, taking his stand on the top of the ridge of these mountains, will observe, that at the foot, on the Spanish side, lie Asturias, Old Castile, Arregon and Catalonia; and on the French side, Guenne and Longuedoc, Toulouse, Bearn, Alby, Rousillan and Norbonne, all of which places were remarkable in the darkest times for harboring Christians who were reputed heretics. Indeed, from the borders of Spain, throughout the greatest part of the south of France, among and below the Alps, along the Rhine, and even to Bohemia, thousands of the disciples of Christ, as will hereafter be shown, were found, even in the worst of times, preserving the faith in its purity, adhering to the simplicity of Christian worship, patient in bearing the cross after Christ; men distinguished by their fear of God and obedience to his will, and persecuted only for righteousness' sake.”—*Jones p. 244.*

About A.D. 660 the *Paulicians* arose. Their beginning is found in Jones' ch. history, pp. 239, 240, etc. A rich merchant, named Constantine, was converted by a New Testament which was obtained from a deacon just released from captivity among the Mahometans. Constantine lived in Mananalis, near Somosata. Gibbons says :

"He investigated the creed of the primitive Christians," etc. "A Christian church was collected. In a little time several individuals arose among them qualified for the work of the ministry; and several other churches were collected throughout Armenia and Capadocia. It appears, from the whole of their history, to have been a leading object with Constantine and his brethren, *to restore, as far as possible, the profession of Christianity to all its primitive simplicity.* * * * Constantine now * * * received the name of Sylvanus, and others of his fellow laborers were called Titus, Timothy, Tychicus, etc., and as the churches arose and were formed in different places, they were named after those apostolic churches to which Paul originally addressed his inspired writings. The labors of Constantine—Sylvanus were crowned with much success. Pontius and Capadocia, regions once renowned for Christian piety, were again blessed with a diffusion of the light of divine truth. * * * Their congregations, in process of time, were diffused over the province of Asia minor, to the west of the Euphrates." "The Paulician teachers," says Gibbon, "were distinguished only by their scriptural names, by the modest title of fellow pilgrims, by the austerity of their lives, their zeal and knowledge," etc. "During a period of one hundred and fifty years, these Christian churches seem to have been almost incessantly subjected to persecution, which they supported with Christian meekness and patience; and if the acts of their martyrdom, their preaching and their lives, were distinctly recorded, I see no reason to doubt that we should find in them the genuine successors of the Christians of the two first centuries." "Theodora, the Greek empress, killed a *hundred thousand* of them! Yet they were far from being exterminated. The living were scattered abroad, and built up churches in other countries."

Paulinus was bishop of the church at Aquileia, in Italy, 776, and died 804. He bore a noble testimony for the pure gospel, and against all corruptions, perversions and errors. He and other Italian bishops boldly con-

demned the decrees of the Second Council of Nice, etc. They evidently raised a great light in that dark region, and mightily encouraged the faithful.

Claude, of Turin, was for a time, chaplain in the court of the emperor Lewis. About 817 he was placed at Turin. He was called "the first protestant reformer," owing to his great labors for truth and purity. He pronounced anathemas against traditions, etc., and thus drew attention to the word of God, and that alone as the foundation of faith and the source of authority. This raised a great storm against him, and he replied:

"As if I were preaching a new doctrine, or setting myself up as the founder of a new sect, contrary to the rules of the ancient Catholic faith, which is an absolute falsehood. But it is no wonder that the members of Satan should talk of me at this rate since they called [Christ] our Head a deceiver, and one that had a devil, etc. For I teach no new heresy, but keep myself to the *pure truth*, preaching and publishing nothing but that. On the contrary, as far as in me lies, I have repressed, opposed, cast down, and destroyed, and do still repress, oppose, and destroy, to the utmost of my power, all sects, schisms, superstitions and heresies, and shall never cease to do so, God being my helper, as far as in me lies. When I came to Turin I found all the churches full of abominations and images; and because I began to destroy what every one adored, every one began to open his mouth against me."

This was about 825, as reported by Dr. Allixis. He further says:

"God commands one thing, and these people do quite the contrary. God commands us to *bear* our cross, and not to *worship* it; but these are all for *worshipping* it, whereas they do not bear it at all. As for your reproaching me, that I hinder men from running in pilgrimages to Rome, etc. * * * You should remember that he only is apostolic who is the keeper and guardian of the apostles' doctrine, and not he who boasts himself of being seated in the chair of the apostle, and in the meantime neglects to acquit himself of the apostolic charge, for the Lord said the scribes and Pharisees sit in Moses' seat. * * * His doctrine grew exceedingly—the valleys of Piedmont were in time filled with his disciples, and while midnight darkness sat enthroned over almost every portion of the globe, the Wal-

denses, which is but another name for the inhabitants of these valleys, preserved the gospel among them in its native purity, and rejoiced in its glorious light."

Wm. Jones says:

"Claude continued his labors at Turin at least twenty years, and was alive eight hundred and thirty-nine. The Catholic writers, particularly Gnebræd, in his chronology, and also Rorengo, have explicitly owned, that the valleys of Piedmont, which belonged to the bishopric of Turin, preserved the opinions of Claude in the ninth and tenth centuries."

And the history of the *Paterines* shows how extensively they spread, not only in Piedmont, but throughout the neighboring country of Milanese. Pepin, king of France, in the year 768 and on, was much impressed with the errors and vanities of the Romish priests, and probably with the truth itself. It is said of him:

"His attention extended to the most distant corner of his empire, and to all ranks of men. His house was a model of economy, and his person of simplicity and true grandeur. 'For shame,' he would say to some of his nobles, who were more finely dressed than the occasion required, 'learn to dress like men, and let the world judge of your rank by your merit, not your dress.' Leave silks and finery to women, or reserve them for those days of pomp and ceremony, when robes are worn for show, not for use."

FROM GREGORY VII, IN 11TH CENTURY, TO LUTHER.

It has been said, and seems now to be held by some sensible and good men, that the true church cannot be traced from the days of the apostles through the dark ages, and to the present day; that *no* church can be traced except that of the pope; and that Daniel, the Savior and Paul did not mean that the church should never be extinct. But this is a forced and very absurd construction of the Scriptures referred to, in support of an erroneous position. This narrative is not intended to be a history of the church, except so far as to serve some important ends; as: 1. To encourage the study

of church history. 2. To note the first apostasy. 3. The agents and instrumentalities, and the manner in which it was brought about. 4. To show that when the church had reached a certain degree of corruption, the faithful withdrew from it, and never had fellowship with it again. 5. That there were *many* such, as has been abundantly shown. 6. That they continued and multiplied even under the most cruel persecutions, and in various countries. 7. That we are not to confound the *church* with *officers*, organizations, or numbers, beyond "two or three." The church existed as veritably when it had but few members, and no organization, as it did afterwards. To find *faithful disciples* is to find the church. 8. One other object will soon appear more distinctly, viz: That numbers, wealth and worldly popularity tend to pride and corruption; that all reformations and efforts of the best people have shown this; and that what is called "the reformation of the nineteenth century," is now suffering sorely from this evil influence, and going rapidly into apostasy from its original principles, which were strictly apostolic and scriptural.

Our narrative is now in the midst of the darkest ages of the church, according to all historians. See Hallam's Middle Age, and the authors referred to. To the eleventh century, the days of Gregory VII, (there were sixteen Gregories,) the evidence seems indisputable, that the true church not only stood, but was very extensive and numerous entirely outside of the Roman hierarchy. Now, if we can find as many and as faithful disciples down to the Lutheran reformation, the evidence will be complete. For no one questions its existence since the beginning of the sixteenth century.

Remember, *immersion* was universally practiced for

baptism, even with children, till the thirteenth century, except in special cases of sickness or feebleeness, and then affusion was called clinical baptism, and was regarded as a substitute. The Greek church practices immersion still. The Roman church, however, in fulfillment of Paul's prediction, "seeking to change times and laws," did, at the Council of Ravenna, A. D. 1311, decree that sprinkling and pouring might be practiced indifferently. See British Encyclopedia Art. Baptism. But the Waldenses and the Puritans of all classes refused to submit to the pope. And if, as some authors contend, there were some among these dissenters called "sprinkled Christians," it still remains certain that immersion was kept up regularly—the immersion of believers. And when tracing the true church, we count only immersed penitent believers. Others may be very pure in spirit, and we need not judge as to their final salvation; but Jesus said: "Except a man [any man] be born of water and the Spirit, he cannot enter into the kingdom of God," or church of God on earth. Dr. Wall says there was not any one of the writers of the first four hundred years, but who understood this to refer to baptism, and he, though an eminent pedo-baptist, said—immersion, because he spoke as a scholar and a historian.

"During the dark ages which succeeded the invasion of Europe by the barbarous nations, when feudal anarchy distracted the civil government, and a flood of superstition had deluged the church, *Christianity*, banished from the seats of empire, and loathing the monkish abodes of indolence and vice, meekly retired into the sequestered valleys of Piedmont. Finding there a race of men unarrayed in hostile armour, uncontaminated by the doctrines and commandments of an apostate church, unambitious in their temper, and simple in their manners, she preferred their society, and among them took up her abode. The turbulence of the times, which drove many from the more fertile plains of France and Italy, in search of freedom and tran-

quility, greatly augmented the population of this remote district; and in the ninth century, the doctrine of the kingdom of heaven had been held forth among them with considerable clearness and ability by Claude, bishop of Turin."—*Rankin's Hist. France, Vol. 3.*

"The archbishop of Turin, Milan and other cities, heard this report with anxiety. The Romish clergy called on the civil authorities, and finally got up a deadly persecution. Multitudes died. Catalan Girard, one of the martyrs, said of two flint stones: 'Sooner shall I eat these stones, than you shall be able by persecution to destroy the religion for which I die.'"—*Perrin's Hist. of the Vandoc's. p. 2.*

"Multitudes, however, fled like innocent and defenceless sheep from these devouring wolves. They crossed the Alps, and traveled in every direction, as Providence and the prospect of safety conducted them, into Germany, England, France, Italy and other countries. There they trimmed their lamps, and shone with new lustre. Their worth everywhere drew attention, and their doctrine formed increasing circles around them. The storm threatened their destruction, as the precious seeds of the future glorious reformation of the Christian church."—*Rankin's Hist. of France, Vol. III. pp. 193-198.*

A little before A.D. 1140, Evervinus, of Stainfield, in the diocese of Cologne, in Germany, wrote to St. Bernard, whose word was then law, enquiring how to proceed with these *Cathari*. This letter is preserved by Mabillon, and Dr. Alexius has translated it. See his remarks on the Ancient Churches of Piedmont, p. 140. See also Mosheim, Vol. II. Cant. 11, part 2. In this letter Evervinus describes the *heretics* he would get rid of—for we are now dealing with enemies of the saints. He says:

"Their heresy is this; they say that the church is only among themselves, because they alone follow the ways of Christ, and imitate the apostles, not seeking secular gains, etc. * * * Whereas ye, say they to us, join house to house, and field to field, seeking the things of this world—yea even your Monks and regular canons possess all these things—describing themselves as the poor of Christ's flock, who have no certain abode, fleeing from one city to another, like sheep in the midst of wolves, enduring persecution with the apostles and martyrs; though strict in their manner of life, abstemious, laborious, devout and holy, and seeking what is needful for bodily

sustenance, living as men who are not of the world. But you, say they, lovers of the world, have peace with the world, because you are of it. False apostles who adulterate the word of God, seeking their own things, have misled you and your ancestors, whereas we and our fathers having been born and brought up in the apostolic doctrine, have continued in the grace of Christ, and shall continue to the end. 'By their fruits ye shall know them,' saith Christ; and our fruits are the foot-steps of Christ. The apostolic dignity, say they, is corrupted by engaging itself in secular affairs, while it sits in the chair of Peter. They do not hold the baptism of infants, alleging that passage of the gospel—'he that believeth and is baptized shall be saved.' They place no confidence in the intercession of saints; and all things observed in the church which have not been established by Christ himself, or his apostles, they call superstition."

Then he says that:

"Those of them who have returned to our church tell us, that *they had great numbers of their persuasion, scattered almost everywhere, and that among them were many of our clergy and monks.* And as for those who were burnt, they, in the defence they made for themselves, told us, that this heresy had been concealed from the time of the martyrs, and that it had existed in Greece and other countries."

This testimony, coming from an enemy, is very valuable, not only to prove their *existence* but their *vast numbers*, in different countries, and their true character, faith and life. Where are the Christians, ancient or modern, to surpass these in worthiness of all true Christians, honors and privileges? Dark as it was, all around them, lights they were in a dark place!

A monk, and afterwards an abbot, of Schanauge, named Egbert, who claimed to know these Cathari, or Puritans, from disputing with them, and from their confessions under persecutions, says:

"They are commonly called *Cathari*, (*Puritans*), a sort of people very pernicious to the Catholic faith, which like moths, they corrupt and destroy; * * * and maintain their opinions by the authority of Scripture. * * * They deny the utility of baptism to infants; insisting that baptism should be deferred till they make a personal profession of faith and desire it."

See his sermons against the Cathari. He adds:

"Even in the twelfth century their numbers abounded in the neighborhood of Cologne, in Flanders, the south of France, Savoy and Milan; they were increased to great multitudes throughout all countries."

Towards the middle of the twelfth century, William Neuburg, the historian, says of a company of them that appeared in England:

"They came originally from Gascoyne, where, being as numerous as the sand of the sea, they sorely infested both France, Italy, Spain and England. * * * Being interrogated about their religion, their teacher named Gerard, a man of learning, answered in their name, that they were Christians, and believed the doctrines of the apostles." See also Mr. Deune, in *Archeologia*, Vol. IX. pp. 293-305.

In this same century we have Peter de Bruys. He denied baptism to infants, etc., including the prevailing errors, and holding fast to the true gospel. He was burned 1130. Soon after this Henry was said to be his disciple. He rejected infant baptism, etc., and died in prison for his religion about 1158.

Then comes Arnold, of Brescia, who was a martyr for the pure faith, and left a large following, called by their enemies, Arnoldists. And then the *Paterines*, "who were not taxed with any immoralities," but, like Arnold and others, were terribly wrong, they said, as to infant baptism, the pope, the commands and inventions of men, etc.

Jones' Church History, p. 282 tells us more of these Paterines; that Alto, bishop of Verceulli, had heard of them eighty years before, and they were plenty.

"From the tenth to the thirteenth century, the dissenters in Italy continued to multiply and increase. * * * The excessive wickedness of the court of Rome and the Italian prelates was better known in Italy than in other countries. There was no legal power in Italy in those times to put dissenters to death. Popular preachers in the church, such as Claude of Turin, and Arnold, of Brescia, increased the number of dissenters, for their disciples went further than their masters. The adjacency of France and Spain, too, contributed to their in-

crease, for both abounded with Christians of this sort. Their churches were divided into sixteen compartments, such as the English Baptists would call associations. Each of these were subdivided into parts which would here be termed congregations. In Milan there was a street called Pataria, where it is supposed they met for divine worship. At Modena they assembled at some water mills. They had houses at Ferrara, Brescia, Viterbe, Verona, Vicenza, and several in Rimini, Romandiola, and other places. Remesius says, in 1259 the Paterine church of Alba consisted of above five hundred members; that of Concorezzo, of more than fifteen hundred; and that of Bagnola of about two hundred. The houses where they met seem to have been hired by the people, and tenanted by one of the brethren. There were several in each city, and each was distinguished by a mark known to themselves. They had bishops or elders, pastors and teachers, deacons and messengers; that is, men employed in traveling to administer to the relief and comfort of the poor and the persecuted. The Paterines were decent in their deportment, modest in their address and discourse, and their morals irreproachable. In their conversation there was no levity, no scurrility, no detraction, no falsehood, no swearing. Their dress was neither fine nor mean. They were chaste and temperate, never visiting taverns or places of amusement. They were not given to anger, or other violent passions. They were not eager to accumulate wealth, but content with the necessities of life. They avoided commerce because they thought it would expose them to the temptation of collusion, falsehood and oaths, choosing rather to live by labor or useful trades. They were always employed in spare hours, either in giving or receiving instruction. Their bishops and officers were mechanics, weavers, shoemakers, and others, who maintained themselves by their industry."

"In Bulgaria, Croatia, Dalmatia, and Hungary, churches were planted, which flourished throughout the thirteenth century. * *

* In Bohemia and in the country of Passau, it has been computed that there were not less than eighty thousand of this class of Christians in the year 1315." See Perrin's History of the Waldenses, ch. 1, and on, for many quotations here made; also, Dr. Alexis' remarks, and Robinson's Ecc. Researches.

THE LUTHERAN REFORMATION, 16TH CENTURY.

From the beginning of this outline of church history, the difficulty has been, a want of space for the accumulated testimony. Now, it is even much larger than at

first. Having examined all the leading histories, there is so much as to render selections rather painful, *i. e.*, it is painful to leave out so much precisely to the point. But, having traced the true disciples nearly to Luther's day, in very great numbers, in many countries, it will be safe to close the testimonies. For no one can doubt their continued existence or their scriptural characteristics.

Let it be remembered that, by whatever name, and in whatever country or age, they were the same Bible people. Being falsely accused, they several times published their *creed*, or what they believed and taught; and this they did, not as a rule of discipline, after the modern style, but to clear themselves of false charges. Several of these are found in Jones' Church History, Sect. 3. Luther wrote a preface to one of them with his best commendation. Dr. Alexius, Perrin and Wm. Jones, who give us more information of these people, assure us that, in the early part of the present century they still existed in several countries, and they locate and describe them. In 1530 George Morell visited one of their preachers, and afterwards wrote him a most encouraging letter. See also Theodore Beza, who speaks of them as existing—"Time out of mind." And Bullinger traces them for four hundred years, and to Luther's day. *Monsieur de Vignaux*, one of their pastors for forty years, wrote a treatise concerning their life, history, etc. In this he says:

"We live in peace and harmony one with another, have intercourse and dealings chiefly among ourselves, having never mingled ourselves with the church of Rome, by marrying our sons to their daughters, or our daughters to their sons. Yet they are so pleased with our manners and customs, that Catholics, both lords and others, would rather have men and maid servants from among us. * * * That the holy Scriptures contain all things necessary to our salvation, and that we are called to believe only what they teach, without any regard for

the authority of man—that nothing else ought to be received by us except what God hath commanded. * * * That the true church of Christ consists of those who hear the word of God and believe it,” etc.

In *believing* it they included obedience to all its commands. And their avowed, and constant aim seems to have been, to be just such Christians as they found in the New Testament. That is, they aimed at *primitive* Christianity. It is not strange that they were not always perfect. Rather, when we consider the circumstances, the surprise is that they came so near the divine model.

THESE CHURCHES AND THE PRIMITIVE CHURCHES.

Having traced them from the apostles to Luther, and to the present century, we might pause to *compare* them, as a whole, with the apostolic churches. Many of them will compare most favorably with the best churches in the days of Paul and John; and the mass of them had more Bible knowledge, and were nearer scriptural in faith and practice than were five out of the seven churches of Asia, or the church of God at Corinth, when Paul wrote them his first letter. The Lord bore with them, and he bore with these, making them his living witnesses, as they are to-day, and as they have been for all the ages.

Those who may desire to investigate their history more fully will do well to consult Dr. Alex. Perrin, and especially Jones, chapter 5, sect. 1, 2, 3, 4.

A GENERAL SUMMARY.

Passing entirely over Wickliffe, John Huss and Jerome, of Prague, in the thirteenth and fourteenth centuries, and much other matter which it would be convenient to give, let us distinctly note a few points which seem to be fully made out.

I. *The perpetuity of the true church.* Independent of the Roman hierarchy, we have found true disciples—many of them—in all ages, and in different countries, from the days of the apostles to the present time. And noting the difference between *the church* and its *organization*, or officers, we thus trace the true church from the first Pentecost after the resurrection, to the present time. It is only by starting with an erroneous, or superstitious idea of the church, or by a lack of examination, that we fail to trace the church largely, and in the clearest light.

II. *This perpetuity of the church is in fulfillment of the plainest prophecies.* See Dan, ii: 44; iv: 3, 17; vii: 14, 18, 22, 27. “Shall never be destroyed,” and “his kingdom that which shall not be destroyed,” must mean consecutive perpetuity. And so, Matt. xvi: 18: “The gates of hades shall not prevail against it,” the church, must mean constant continuance. This kingdom, or church, is to continue till it subdues all things, even death, and *even then* will not cease, but be “*delivered up* to God even the Father.” 1 Cor. xv: 24; Phil. iii: 21. This final conquest of the world to Christ is a plain part of the prophecy of Daniel, in connection with the passages referred to. So also Isa. lv: 11. This part of the prophetic history of the church is yet in the future, but is as certain as the throne of the Universe.

III. *The church apostatized.* This occurred during the first three centuries, in fulfillment of numerous and plain prophecies, and the faithful ones had to withdraw from the corrupt mass. This separation commenced in the second century, and has continued. *It will be completed in the judgment.*

IV. The first manifest step towards apostasy was, in making one man “the bishop,” or “the pastor,”

of a church; all other officers being only nominal.

V. The second step was the *diocesan* bishopric; one bishop not satisfied with one church, sought control over the smaller churches near him.

VI. Then came the metropolitan bishop, *i. e.*, several dioceses united, in the interest of one bishop.

VII. These had their *councils* and their *correspondence*. The councils of the bishops—not laymen—were at first advisory only; but soon assumed authority; and under the plea that they could avoid the strife, and other evils attending the *election* of church officers by those they called the laity, they assumed to appoint bishops in their councils. This put the government entirely in their hands, and made what has since been rightly called “*The kingdom of the clergy.*” These bishops claimed divine right—authority immediately from God; that they occupied the same place in the church of Christ that the Aaronic priests occupied in Mosaism; demanded tithes of the people, the exclusive administration of the ordinances, as the Jewish priests had the exclusive right of making offerings on the altar, etc. It was here that the pure dissented and withdrew in great numbers.

VIII. Then came the union of church and state, under Constantine, the conformation of the government of the church to the government of the state, the exaltation of the clergy, the increase of their emoluments and power, and the general secularization of every thing in the church, and its ceasing to be the church of Christ.

IX. This apostate party became a most bitter and cruel persecuting power. The true Christians never persecuted or rendered evil for evil.

X. These humble and persecuted followers of Jesus we trace plainly, though often in tears and blood, down to the present time.

XI. The unfriendliness of wealth, and worldly power and place to piety, purity and truth. Poverty and persecution have proved the best soil for the seeds of life. Here, always, truth has yielded her best and most abundant fruits.

XII. Accordingly, whenever these dissenters, or other humble followers of Christ, have become numerous, wealthy and popular, they have become proud, vain, lukewarm and ungodly, about in the same proportion. Individual exceptions appear encouragingly; but no *community* of disciples appears on the pages of history as an exception to this rule. Hence the emphasis given to the scriptural teaching: "Where your treasure is, there will your hearts be also." "The friendship of the world is enmity with God." "If any man is the friend of the world, he is the enemy of God." "All that will live godly in Christ Jesus shall suffer persecution." This is now, and ever has been, a most unpopular sentiment, except with those who have drunk deeply of the Spirit of Christ, and are content to walk in the steps of Paul and the blessed Jesus. The Lord help us to see the true light, and to walk in it to the end!

CHAPTER XXIII.

THE DIVINE GOVERNMENT.—What God has to govern, the material universe, and man his crowning work, matter, mind and morals; He has three elements, the natural, providential and miraculous; definition of each; attraction and gravitation, his ordinary governing power deposited in nature; what the skeptic cannot know; God still holds nature in his hand; President Milligan; how God governed man to Moses; how he governed the Jews; the priests and their duties, special judges; the kingly government; the Synagogue worship; how he governs Christians; the work of Evangelists; preach, preacher and preaching, not ruling, not pastors; scriptural organization—bishops and deacons in each congregation, and no general organization or confederation of the churches; qualifications of bishops and deacons; their duties; contrasts between bishops and evangelists; answers to objections; other mistakes—Timothy and Titus not bishops; evangelists never remained permanently in one place; Preachers subverted the divine government—historic proof; what we must do to restore it.

I. WHAT GOD HAS TO GOVERN.

James Shannon, President of Bacon College, and afterwards of Missouri University, and one of the ripest scholars, said, in an address on education, that it was well first to consider carefully “*What we have to educate.*”

A. Campbell, in a published discourse on “The Riches of Christ,” presented “the material universe,” as a part of “the riches of our adorable Redeemer and Lord,” and then referred to man, so “fearfully and wonderfully made,” as more valuable and honorable than all his creation besides.

Note—1. The fact that God made man in his own image and likeness. 2. That he gave his only Son to die for his redemption. Since nothing else was honored

with the divine image, and since God never gives too much for anything, the conclusion is both easy and plain, that man was and is, in the divine estimation, more valuable and honorable than all the rest of creation. Man was made to be the companion and associate of God; and, at the beginning, the Creator visited him daily, in the garden of Eden, and conversed with him as a man converses with his friend. And since the fall, "His delight is still with the children of men." From them, when they walk uprightly, he "withholdeth no good thing." "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Adam was the richest of men. He was owner and ruler of all he surveyed; and though he sinned, and forfeited all claim to his inheritance, there is provided for him, in Christ, riches, glory, honor and immortality, as far surpassing all of *this* world, as *heaven* surpasses earth.

Still, God's material universe is not to be despised or overlooked. The devout astronomer looks far beyond millions of suns, with their planets and satellites; far beyond all luminous and non-luminous bodies; far beyond the *nebulæ* of the milky way, into fathomless and infinite space—space as superior to the grasp of the finite mind as God is to an atom! And high and lifted up above all expression, is God—"blessed forever more!"

And while we may feel more interested in that which pertains, if possible, more directly to man, we may do well to consider—

II. HOW GOD GOVERNS MATTER IN ALL HIS MATERIAL UNIVERSE.

In the divine administration there are three elements—the *natural*, the *providential* and the *miraculous*, each of

which we need to study profoundly. And as we cannot understand either of these elements separated from the others, let us pause to note a few things concerning each.

That element by which God governs in nature is a "power which he himself actually *imparted* to all created things for the good and government of all. He has made every atom of matter a depository of his power, so that all bodies now actually attract and influence each other, directly as their quantities of matter, and inversely as the squares of their distances. All the powers of nature are but *imparted* powers." (*Milligan.*)

"There is no attracting power in matter, except as God has put it there. It did not originate with matter or from matter. God *imparted* it to matter, just as he imparted to the grain of corn the germ of life, or power to reproduce itself." What we call *attraction* is a power, which God has imparted to and keeps treasured up in matter, for the regulation, government and harmony of the whole material universe. These natural forces, or powers, which God has imparted to and deposited in matter and in mind are what the mathematician would call "the constant quantities," by means of which he brings about many results, and works out many problems in his moral as well as in his physical government. Having no better terms, we speak of attraction, cohesion, of gravitation, etc., certainly, without understanding these fully; perhaps without considering that the Creator has deposited these powers in matter and in mind, to a large extent, as a means of carrying on his government. So has he put death in disobedience, and life in obedience. So, also, has he made his gospel his power to convert and save sinners. And, though this is not philosophically *explained*, it is no marvel, since he has

shown us that there was *creative* power in his word. He had only to say—"let there be light and there was light;" and he has shown us there is *resurrection* power in his word, by saying to Lazarus: "Come forth," and he came. He will only have to *call* the sleeping millions, and *they* will come; and "the sea will give up the dead that are in it." He will, in the final judgment, only have to *say, depart*, and the condemned will depart.

THE SKEPTIC CANNOT TELL:

1. How matter *came into being*, or the "Cosmic Vapor," from which he says it was evolved; or

2. How matter was *organized*—whether by "fortuitous concurrence of atoms," or by natural force, before there was any nature or natural law, or by some other unimaginable, but *assumed* power; or

3. How *life* was imparted to matter. He can only *assume spontaneous* generation, not only without evidence, but directly against science and against facts; or,

4. How man became possessed of mind, and of moral and spiritual power. No other compound of matter has these as man has, and no skeptic can explain how he got them.

Let not the skeptic complain, therefore, because we do not explain attraction, the creating, converting and resurrecting power in his word; the life and reproducing power of seeds, or the existence of God and of spirits, etc. These are all *facts*, none the less certain, whether we understand or believe them or not. What would be thought of the rationality of one who would deny the shining of the sun, or what we call light? What would we say of one who should contend that there is nothing beyond the reach of his vision, or in the thick darkness, because he cannot see it? And yet this is just what atheists and skeptics are doing. There was a time when

we did not see or understand what we call nature, as we do now; and we are looking forward to a time when we shall survey and comprehend God's spiritual universe far more thoroughly and accurately. There was a time when the most intelligent of God's creatures, like the heathens now, did not know the Creator. Why may we not look forward to a fuller and more exact understanding of the great first cause?

And it is to be feared that many persons see nothing beyond what is called natural force, or the result of natural law—that is, no *providential* element in the divine government, whether this is because they have no eyes to see, or for some other reason. Nor is it easy to understand this. Still we may, in a measure, at least, see the hand of God in what we call providence. Whether we call this “impressed power,” as President Milligan does (see *Reason and Revelation*, pp. 277, 278 and 279,) or by any other name, there is much all around us that is not common *to nature*. Take a single instance: “The earth is the same; its amount of water, and caloric, and electricity is the same; its orbit and its revolutions are the same; and its relations to the sun, moon and stars are very nearly the same during each successive cycle. And, reasoning, therefore, from second causes, or imparted forces alone, we would, of course, be led to infer, *that the resulting phenomena of each successive year would be ever and invariably the same*; that during, and every return of the four seasons of the year, we should have the same amount of rain, and snow, and hail, and vapor, and cold, and heat, and storm, and tempest. But our experience gives us a very different result. It proves to us that these phenomena are very uncertain, and that it is really much easier to estimate all the eclipses that will occur in the next twelve months than to deter-

mine, with certainty, the kind of weather we will have in the next twelve days." (R. Milligan.) These are facts, and to the mere naturalist are inexplicable. To the intelligent Christian, they are plain enough. We might cite many cases in the Bible, not properly miraculous, yet not to be accounted for on what we call natural principles. Perhaps we are all too much inclined to ascribe these to *miraculous power*; and so get rid of all special providences, since it is understood that we have not now, generally, if ever, any direct display of miraculous power. These cases are in the Bible, and there was a special power to cause them. Now, if that power was not *miraculous*, and if the powers of *nature* were wholly insufficient to produce them, we must admit this providential element in the divine government.

(a) *Natural* power is that *ordinary* force which God deposited in nature for common or ordinary purposes. It remains in matter as a permanent factor.

(b) *Providential* power is that *additional* force which God puts into nature for the accomplishment of special purposes, as when he gives one spirit more power over an other than is common or natural, or when he sends angels to answer prayers.

(c) *Miraculous* power is a force *independent* of natural power and means, as in the creation, before there was any nature, or any natural power; as when the Jordan rolled back, and the sun and moon stood still, and the shadow went back ten degrees on the dial of Ahaz. This force came not by or through nature, nor was it *according* to nature. He *reversed* nature, and worked independently of all natural laws. Providential force is put forth through nature, and according to natural law.

A father provides ordinary clothing for his son; but

in unusually cold weather, he provides more—showing that he is not absent or indifferent; but this father never makes his son entirely *insensible to cold*, as Shadrack, Meshach and Abednego were to the heat in the terrible furnace. This was, in their case, and would be now, not natural, and not merely providential, but *miraculous*, *reversing* natural force.

And God is the most economical of all capitalists! When natural power is sufficient he never uses providential power; and when natural and providential powers are sufficient, he never uses *miraculous power*. But God lives, and rules, and governs to-day as in the days of old, and *whatever is necessary for the good of his servants*, he is ready to do directly or indirectly. He has not, like Samson, *lost* his miraculous power, but is not using it ordinarily, because it is not ordinarily needed. It will be realized in the resurrection, if not before.

Perhaps it may be said that man has no control over the miraculous power of God! yet, he has wonderful control over the natural and providential power. God's servants pray, and angels come. This is neither miraculous nor natural; it is providential; though angels *may* perform miracles when they come, as in the shaking of the foundations of the prison, and the loosing of the bands of the captive servants of God. "The effectual and fervent prayer of a righteous man availeth much." "You have not, because you ask not." "Ask and you shall receive, that your joy may be full."

No one with a proper definition of a miracle before him, will say that the simple coming of angels is miraculous. They came to carry poor Lazarus home; as a benevolent man would conduct a blind or lame man home. Nor is the work of angels natural. It is beyond the realm of nature, and must therefore be providen-

tial, except as they perform miracles when they come.

God's angel brought an answer to Daniel's prayer—a message of explanation. God's angel *spoke* to the prophets. "The angel of the Lord *spoke* unto Philip" just as a man speaks to his fellow man. There is no miraculous element in this, any more than when man speaks to man. Still, it was not natural. Angels belong not to what we call nature. When Herod was smitten by an angel, and eaten of worms, we might say the angel exercised miraculous power, but not when he simply acts the part of a messenger.

Note, therefore, these two reasons in favor of special providences, distinct from the natural and the miraculous:

1. That the results in nature are by no means uniform as they would necessarily be if left entirely to natural law.
2. That God sends angels, in answer to the prayers of his servants, to do for them many things beyond all that nature could do, and which are still not miraculous.

Our mistake has been in confounding things that differ, and in concluding that angels *always* use miraculous power because they *sometimes* did anciently.

III. HOW GOD GOVERNS MAN.

Plain Bible statements show the correctness of the principles here laid down. God made man. This was miraculous. Then he subjected him to the laws of nature, ordinarily. That is, he was required to get out of nature all God had deposited in it for his good. Hence he must dress and keep the garden, etc. And God put the fear of man upon every beast, etc. He *impressed* every beast, in some *unexplained* way, with the feeling that man was his master. Otherwise man might have been destroyed; for he was not the Samson of the

animal kingdom. This exercise of divine governing power over the beasts was clearly not natural, and yet it does not appear that we need to regard it as miraculous.

God, also, somehow, *impressed* the required number of beasts to go into the ark. And God cursed the earth for man's sake, when he sinned. He took away some power he had put in nature, and put there something to cause the earth to bring forth briers and thorns. So that nature is not in all respects what she was. But man was subjected to the ordinary laws of nature, as a rational creature—one so much like God that he may be reasoned with, and largely controlled by motives—by fear and by love, as well as by his animal wants. God told him what he must do, and what he must not do, and the effects of obedience and disobedience. Adam and Eve never did plead that they did not understand Him. They sinned, and were, no doubt, in despair, till God gave some ground for hope through the seed of the woman. But He punished sin. So, He continued to do, as in the case of Cain. And he blessed obedience, as in the case of Abel. So in the preservation of Noah and his family, in the destruction of the rest of the world, in the destruction of the tower of Babel; in the twelve tribes of Israel, their deliverance, and the destruction of Pharaoh and his hosts. How wonderful that, after all, man did not better understand his maker! How passing wonderful that he is, even till to-day, largely blind to his own best interests, even for this life.

GOD'S FIRST SYSTEM OF WORSHIP.

Until the law of Moses, the plan for government is not fully given to us; nor is the manner of worship. It is evident, however, that God gave commands and in-

structions as to worship, accompanied by promises and threatenings. Otherwise it could not be said they offered in faith, or that they walked with God.

Sacrifices were offered very soon after the fall, and continuously, with faith and with acceptance. Hence the conclusion that God directed these. And prayers were offered and heard. But beyond these we read of no formal worship for 2,500 years. There is no evidence that they observed any holy day, or that they had any special meetings for worship. Altars are named about four hundred times, but the first formal altar we read of was by Noah. A. M. 1650, and, like that of Jacob, it was, no doubt, a very crude affair. Parents governed their families, and patriarchs their tribes, or descendants, as long as they lived.

It would seem that God was not favorable to confederated governments, and that men were. God's people had nothing of the kind, while others, all around, had them. Pharaoh was a mighty king long before Israel was a nation at all. And when Israel chose a king, it was in order to be like the nations around them.

IV. HOW HE GOVERNED THE JEWS.

Let it be understood that, till Moses, there was no divine government beyond the family, and such as were of a natural and providential character. God's provision was that the whole race should live as brethren, and he would give them a fair chance to prove whether they would do so or not.

"The law was added because of transgression, till the seed should come to whom the promise was made." Gal. iii: 19. And then, may we not say, the original form, or, at least, principle of government, should be restored, the redeemed constituting one great brother-

hood, without any formal confederation or government beyond the family or congregation, as one part of the great family of God?

The government was changed in the days of Moses, "owing to the intractableness of their hearts," and it is important for us to observe what the government was under Moses. It has three parts: 1. The provisional. 2. The permanent, or that which was designed to be permanent. 3. The arbitrary usurpation of the people, rejecting God, and choosing a king.

The primary was unavoidable and indefinite. Moses did everything. The first approach to organization was the appointment of seventy elders. These were to be "able men, and rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Ex. xviii: 13-21. These able men and rulers were to be chosen from among "those known to be of the elders of the people." They were not officers or rulers simply because they were elders and able men, and yet they were elders and always recognized as elders. Deut. xi: 16. There were elders of Israel in Egypt, but they were not officers. See Gen. 1: 7; Ex. iii: 16-18; xii: 27; xvii: 5, 6; xviii: 12; xix: 7; xxiv: 1, 9, 14; Lev. iv: 14; ix: 1; Num. xi: 16, 24, 25, etc. These references show that they were to lay their hands on Aaron and his sons, and were honored and consulted, but they were not officers, except as they were especially chosen and set apart to office. Joshua succeeded Moses by special appointment; and afterwards God raised up special prophets and deliverers, as Samuel, Eli, etc. But the regular divine government for the Jews under Moses, (Num. xi: 16-25) consisted of the priests, seventy selected elders, and the rulers of the thousands, hundreds, fifties and tens. Whether the latter were necessarily of the seventy is not so clear.

The law which they were to see carried out was formulated afterwards at Mt. Sinai. This government lasted about four hundred and fifty years, and under it the Jews prospered as no nation ever had before. When they became strong, proud and worldly, they were not content with God's government, though it had done so much for them. They desired to be like the nations around them, and demanded a king. God yielded to this demand, gave them "a king in his anger, and took him away in his wrath." This corrupted form of government, like other devices of men, never did so well as did that plain, simple form, given by the Lord himself. It was a rejection of the Lord, and could not have so much of his favor.

THE PRIESTS AND THEIR DUTIES.

The tribe of Levi were priests. There were three classes, viz. 1. The high priest. 2. Their sons, the daily priests. 3. The rest of the Levites of the required age, and qualifications, as aids and servants about the tabernacle. And the priests had three functions to perform: 1. To judge the people. 2. To teach them. 3. To offer sacrifices for them, and for themselves. See Deut. xvii: 18-22; xxi: 5; xxxiii: 9, 10; Ezek. xlv: 24; Lev. xvi: 2; xxi: 13, 22. Under the Patriarchal government every father was priest, teacher and judge of his own family and tribe. Now, under Moses and in the tabernacle, these functions were allotted to the tribe of Levi and the appointed judges and rulers.

The seventy wise men, selected from among the elders, and made judges and rulers, were not priests, necessarily, if at all. They offered no sacrifices. Yet they were, like the priests, judges. And the priests, like them, might be called rulers. But the priests offered sacrifices and were the teachers in Israel. Their co-opera-

tion and the manner of their proceeding, so far as both judged and ruled, we do not read. Certainly there was no conflict. One was doubtless secular, the other, sacred or religious. The duties of the seventy judges and rulers, pertained more to the affairs of this world; the duties of the priests, were to the spirit world. There is good and sufficient reason for the separation, in the fact that God knew some of the people would not be religious, and there is equally good reason for blending or uniting them, in the fact that all *ought* to be religious. But we stop where the record stops, except offering these mere suggestions, for we seek not to be wise above what is written.

THE SPECIAL JUDGES.

After Joshua, we read of sixteen judges, viz., 1. Othniel; 2. Ehud; 3. Shamgar; 4. Deborah; 5. Barak; 6. Gideon; 7. Tola; 8. Jair; 9. Jephtha; 10. Obzan; 11. Elon; 12. Abdon; 13. Samson; 14. Eli; 15. Samuel; 16. His sons, Joel and Abiah. Twice, under Othniel and Ehud, all Israel joined in wars for deliverance from their oppressors. But Deborah gathered only five tribes, Ephraim, Benjamin, Manasseh, Zebulon, and Issachar. Gideon ruled only four tribes, Manasseh, Asher, Zebulon and Naphtali. Jephtha had only Gilead and Manasseh. Samson ruled only Judah and Dan. Generally "every man did that which was right in his own eyes." For they had largely ceased to carry out the divine government, and hence their subjection to their enemies and the necessity for these special deliverers and judges. Had the divine government been carried out they might have had none of these deliverers. And we need to observe the difference between the regular government, and the special deliverers and judges here named.

THE KINGLY GOVERNMENT.

After these special judges for more than 400 years, came the kings. And it should be kept in mind, that it was not God's provision or will that they should have a king. It was evil in the eyes of Samuel, and is emphatically *called rejecting* God! See 1 Sam. viii: 6, 7; Ex. xvi: 8; 1 Sam. x: 19; xii: 17-19; Hosea xiii: 10, 11; Luke x: 16; Rom. xiii: 2. Thus we see that to refuse God's government, or desire a change or an addition to it, or an alteration of it, *is rejecting* God.

The fact that God bore with this, is evidence of his great mercy, not of the wisdom or propriety of the kingly government. It was the best the people would do for themselves, and God bore with it. So he bore with other errors, as: 1. Divorces; 2. Polygamy; 3. Instrumental music, introduced by David; 4. A great deal of cruelty in their wars, etc. We need to observe the important and obvious difference between what God appointed and what he tolerated or bore with, "on account of the intractableness of their dispositions." See Matt. xix: 8. The fact that God superintended the selection of kings, the use of instruments in the temple worship, etc., must not be taken as evidence of his approval. He would make the best of their wilfulness for their good. This is all.

Beginning about B. C. 1095, and continuing 509 years, to the captivity and destruction of Jerusalem, we count twenty-three kings of Judah, besides the twenty-one kings of Israel. Then for almost 600 years, till the coming of the promised seed, the Jews were ruled by their enemies, as part of the punishment for their rejecting the divine government. When we consider the typical nature of the divine government under Moses, we must go back to Moses and to the true tabernacle worship and

service, not to the temple or the kingly government. Failing to do this many have gone wildly astray. In front of the tabernacle was a large space for all the people in their three *annual* feasts, their new moons and their Sabbath worship. Some writers say that in front of the temple was more than thirty acres of land, for the accommodation of the masses. While the priests occupied the holy place and the altars, the mass of the people worshiped here, and listened to the reading of the laws, etc. This and their family worship and service, embrace all we read of their worship, teaching and government, till we come to,

THE SYNAGOGUE WORSHIP.

“Synagogue—‘*Sunagoge*,’ means literally an assembly or congregation, but by metonymy, was eventually used for the place of assembling; in the same way that *ekkleesia*, church, which means literally a calling together, or convocation, signifies, at the present time, the *place* of convocation.” In the New Testament synagogue means the house of worship.

We read of no synagogues under Moses, the judges or the kings. They had the tabernacle, and then the temple, under the kings; and their family government; the Patriarchal being largely continued. See Deut. iv: 9, 10; vi: 7; xi: 18, 19. Every family had morning and evening lessons, and, we presume, worship, the head of the family acting as teacher and priest; and on the Sabbath day they largely heard the law read at the “Tent of meeting” (Revision.) But “during the Babylonish captivity, the Jews, who were then deprived of their customary religious privileges, were wont to collect around some prophet, or other pious man, who taught them and their children, exhorted them to good

conduct, and read out of the sacred books. Ezek. xiv: 1; Dan. vi: 11; Neh. viii: 18. These assemblies, in process of time, were fixed to certain places, and a regular order was observed in them. Such appears to be the origin of synagogues."—*Stackhouse*.

From the return of the Jews from Babylon, they increased, and were found in great numbers in the days of the Savior. Jerusalem, it is said, had four hundred and sixty, or more; and wherever there were a few Jews, (not less than ten) they builded a synagogue. The altar and sacrifices were confined to the temple; but they met every Sabbath day in their several synagogues, for worship, for reading the law, the psalms and the prophets, praise, prayer and exhortation. Every synagogue had its elders, one of which is called—"The chief ruler of the synagogue." And it is important in this investigation, for us to observe the fact that, Jesus and the apostles recognized these synagogues, so far as to use them for teaching the people. Nor do we read of their condemnation, though Jesus severely condemned many practices in them.

These synagogues were *patterns* for congregations of Christians. Besides their elders and their chief ruler, (one of the elders,) they had their Almoners, who collected alms and distributed to the poor; answering to the work of those we call deacons, or helpers, and servants of the churches. They sang, also, and had their regular Sabbath day collections. The Greeks and Romans, in their idol temples, had very much the same organizations. Hence, we read:

"This common purpose (material, spiritual and social advantages,) of all these societies, Jewish, Pagan and Christian, required the same kind of officers to administer their affairs; and we find certain officers in all these societies, designated by the same titles—*presbuteroi* or *episkopoi*.

“Frequently an entire synagogue, we have reason to believe, adopted the belief, and retained the same organization, simply modifying their worship. The same may be true of some of the pagan, religious societies; the members having accepted the new teaching, retained their organization, but changed their worship. The apostles had been brought up in this synagogue habit, and knew no other form of organization. The synagogue was an expression of personal independence and accountability. The temple was national and in its worship the individual was largely lost in the nation. The synagogue was its very opposite. Each one was independent of all others. Among the Jews and cotemporary nations, respect for age was inculcated as a fundamental principle of society. The young were required to honor the aged. Wisdom was symbolized by age. The aged were looked to for advice. Hence the aged men were the counselors of the nation. In these various societies, the old men were the governing body; they tried cases and enforced discipline. The *episkopoi* were selected from the *presbuteroi*.—Dr. Herndon.

The Jewish temple had instrumental music, and as far as we are able to learn, all the idolatrous societies among the Greeks and Romans had instrumental music, as did their theaters and their bachanalian feasts. But there is no evidence that the synagogues ever had any music but what was made by the human voice. In this, they were like the Jews in the first four hundred and fifty years of their nationality, and till they rejected God and demanded a king. So, too, the early churches, or congregations, in adopting the synagogue organization and worship, had no music but that made by the human voice attuned by purified hearts. This continued for over seven hundred years, and till the churches were greatly corrupted. Indeed many other most ruinous departures and corruptions came in long before this. And it would be safe to conclude that, instrumental music has never entered any worshiping assembly till after other ruinous errors found a place there. Nor can it be entertained unless other corrupting humanisms have gone before to prepare a way and a place for it.

V. HOW HE GOVERNS CHRISTIANS.

Here, as in the law of Moses, we find first a *provisional* government, as a necessity. At first the apostles did everything. Then miraculous helps were furnished. "And he gave some [to be] apostles, and some, [to be] prophets; and some, evangelists; and some, pastors and [to be] teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in (or unto) the unity of the faith, etc. Eph. iv: 11, 12, 13. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii: 28. Then 1 Cor. xiii: 8, tells us that all these, so far as they were miraculous, were to cease. They were given for specific purpose, "the perfecting of the saints for the work of the ministry;" and for a given time. "Till we all come unto the unity of the faith," etc. "Charity never faileth, but whether there be prophecies they shall fail;" [that is, *miraculous* prophesying will cease] "whether there be tongues they shall cease; [that is, people should cease to speak in languages *they never learned* ;] "whether there be knowledge it shall vanish away," that is people shall cease to receive knowledge miraculously. The evident meaning is, that miraculous gifts in the church would cease—"when that which is perfect is come." "Then shall I know even as also I am known." Each disciple would know the whole. "When that which is perfect is come, then that which in part shall be done away," or cease. This is "the more excellent way." We look, then, to the *perfected* system, and to the organization and government in its *perfected* state, this side of miraculous gifts.

The regular organization grew up in the midst of the

primary, so that, when it was complete, the first would naturally cease.

They appointed one to take the place of Judas, and then, in the church, we find the apostles teaching the multitude to select certain men to attend to tables and the poor, and giving their qualifications. The multitude "chose (*exelexanto*) seven men," and the apostles appointed, or ordained (*katasteesomen*) them. Acts vi: 3, 5. There are two very distinct words used—one meaning to choose, which the multitude did; the other, to appoint, or ordain, which the apostles did, by praying and the laying on of hands. We call these seven selected and appointed men, *deacons* or servants, *helpers*. They were a special class, selected for a special work, which is permanent in its nature, and not miraculous. Then, in Acts xiv: 23, we read that the apostles appointed *elders* for them in every congregation, the multitude, we presume, having selected them as before. So in Acts xx: 28, we read of a plurality of overseers in the congregation at Ephesus. And in Phil. i: 1, Paul addresses the bishops and deacons. No other classes. So in 1 Timothy, 3rd chapter he describes only bishops and deacons for Timothy to appoint in Ephesus. [This was the re-organization of the church in Ephesus, in A. D. 65; for in 60, he called the elders to him from Ephesus to Miletus, whom he recognized as *overseers* or bishops; and he, in the same address, foretells their disruption. See Acts xx: 28.]

And Paul (in 65,) having left Titus in Crete, to "set in order the things wanting," (Titus i: 5) describes only the bishops.

These, then, were all that were wanting, or lacking, else the deacons were included in the *episkopoi*. In either case, and from the entire evidence given us, we

read of only overseers and deacons, a plurality of each in every congregation. If these were not "the things wanting," and *all that was wanting*, then Paul must have been wonderfully mistaken. And the lack, if there was any, cannot be supplied now, since the directing power is absent and never to return. Here, then, is the permanent organization of the congregations.

For the church as a whole, no organization is provided. And this fact cannot be too strongly emphasized. When the Christian system was fully developed, and the apostles and all extraordinary workers, or officers and gifts are gone, we have left only the congregational organization. Not one word is said, not one intimation is given, of a confederation of the congregations, or of any society or organization for the spread of the gospel, or anything else, except the churches. And if there had been a necessity for such things they were still "lacking" many things, and the divine system *was not complete!* If these things were not among the things wanting *then*, if only the bishops and deacons were included in the things wanting *then*, making complete congregational organization, how is it that we need—if we do need—

(a) A preacher in each church, besides the bishops and deacons, whom we call "the pastor?"

(b) Some sort of congregational confederation, or organization; properly an ecclesiasticism, which must judge and manage the affairs of the disciples generally.

(c) A general missionary society, state and county missionary societies, foreign missionary societies, home missionary societies, woman's missionary societies, temperance societies, Odd Fellows and Masonic societies, societies for the suppression of vice and obscene literature, and some two or three dozen more societies,

to do the work of the church? Yes, to do the work which the Lord appointed the *church* to do! Why this necessity *now*?

If these are really improvements and aids, as their friends claim, then the divine system was never completed till the present century; nor is it yet complete for new societies are continually coming to the front, and demanding recognition and aid *from the church*, and the church aids them instead of aiding herself! And gives them credit instead of honoring herself.

These societies were just as *practicable* in the days of the apostles, and surely just as much *needed*, as now. Many things *they could not have*, as the use of steam railroads, the printing-press, etc., but these societies, instrumental music, etc., they could have had. If they are really and truly *helps now*, they would have been helps *then*. But if they would have been helps then, or can be now, or ever, and had the prime ministers of Jesus Christ failed to supply them, or to use them when they were at hand, then it is *not true* that the man of God is, and by the holy scriptures, "thoroughly furnished to all good works;" nor is it true that the Christians at Colosse were "complete in Christ." They must have lacked the one man pastor, the general organization of the church, a church extension fund, and these several societies, etc. And if, in these and other similar scriptures, the apostles were mistaken, how can we prove that they were not mistaken in other matters? If James "perfect law of liberty" was, after all, *not* perfect, how can we rely on his other statements? If all these modern inventions were, or are necessary, and were not provided, or even once alluded to in God's system, how do we know that other and even greater lacks will not yet be found?

The apostles provided no creed or discipline but the holy scriptures, and we have been claiming that we *need* none, however it may seem to men, just because the divine system does not furnish one. Is this argument to be abandoned? It has been said that, if even a *synopsis* of the divine system had been necessary or proper, Paul was the very man for the work, or Peter, or James, or John, or all of them together; and that this fact, indisputable and beyond question, should be taken as a divine demonstration that no such thing was or could be necessary, further than we read in the only perfect book. And this argument applies in all its force to the organization of the church, and the doing of all the work entrusted to the church. The fact that no more was given is proof that no more was needed. And hence, to add to these is to add to the word of God. It is to question the truth of the Bible, the inspiration of the apostles, and the fullness of Christ; and so to throw doubt, and create distrust of the entire system! It is to do the work of enemies, not of friends to the Bible; to aid infidelity, not faith in Christ; to hinder, not to forward the gospel of Christ. It is to encumber the old ship of Zion with gilded trash, formalized humanism; to place as sails and rigging, the societies of men and their richly painted, but *paper* wings, etc., to catch the *popular* breeze, and supercede the gospel under the plea of aiding it!

What a pity the apostles were such old fogies! The gospel might have conquered the world for Christ, long ago! What a pity some of our sisters had not lived earlier, if not in apostolic times, to aid the good work by sisters' missionary societies! Oh! if the apostles had provided all these societies and several varying creeds, on which might have been builded as many evange-

lical denominations, each to be recognized by the others, so that all classes might be accommodated, and we could scripturally include *as Christians* all denominations of Protestants, and then step over and embrace the pope and his party, as recent missionary reports do! What a mistake to call the church of Rome the man of sin, and *anti-christ*.

We have recently from the office of the "Foreign Christian Missionary Society," Cincinnati, Ohio, A. McLean, corresponding secretary, a statistical document, which clearly recognizes and names Baptists, Methodists, Presbyterians, Episcopalians, etc., as *Christians*, and afterwards sums up:

Protestant Christians 116,000,000; non-Protestant Christians, 275,000,000; Jews, 8,000,000; Mohammedans, 170,000,000; pagans, 865,000,000.

These "*non-Protestant*" Christians, can be none other than the Romish church party. Pause here to note, that there may be no misunderstanding or doubt as to the full recognition of all Protestant sects, and of the Romish church as well, as Christians! All on an equality—all Christians in the same sense and degree, according to this report! All—Protestant and non-Protestant Christians! Where is *anti-christ*, then? What a pity the apostles denounced all sects and distinctly called the Popish party the man of sin, *anti-christ*, the enemy of God and man! Either they were wrong in denouncing and opposing them, or we are wrong in recognizing and encouraging them!

THE WORK OF EVANGELISTS.

In Eph. iv: 11, the evangelists are placed among the special and temporary gifts to the church. But so also are "pastors and teachers. These we find among the

permanent officers of the church, however. The reference in Acts xxi : 8 is to one of the seven, who is called "Philip, the evangelist."

Philip is called "the evangelist" because of his great and successful work in the gospel ; just as we read of "Sam Jones, the Georgia evangelist;" "Moody the evangelist," etc. In 2 Tim. iv : 5, Paul certainly intends to define the limit of the work of an evangelist, which was to set in order the congregation in Ephesus, as Titus was to do in the congregations in Crete. His first work, according to the meaning of his name, was to preach the gospel, and bring believers into the church by baptism ; his second, and last work was, to "set in order the churches." He never was a congregational officer, much less was he ever a "pastor" or ruler. Hence, when Timothy had set the church in order, he was to leave. He was not needed there any longer. The bishops were the rulers, the pastors and teachers of the church. But it may be asked whether we have not some other word equal to, or resembling *evangelist*. We have——

Preach, preacher and preaching about one hundred and fifty times. And these English words represent the Hebrew *basar*, *gara*, *goheleth*, *geriah*, and the Greek *diagelloo*, *dialegomai*, *euaggelizoo*, *kataggello*, *kerusso*, *laleo*, *prokerussoo*, *pleroo*, *kerux*, *kerugma*, and three other variations of these words. (See Young's Concordance.) Our translators render these, "To bring or tell good tidings;" "to tell thoroughly;" "to cry or proclaim as a herald;" "to talk, discourse;" "a caller, congregator, preacher;" "cry, proclamation, preaching." Note the *meaning* of all the words used in connection with evangelists, preachers, and preaching, and the fact that they

do not convey the idea of ruling or especial teaching on the part of pastors.

Evangelists and preachers, as such, were not, are not, and cannot be either rulers or pastors! And yet these are the offices or works assumed by them. They try to convince the congregations that they are not only teachers and rulers, but the especial and chief teachers and rulers, or pastors! For this they have no more reason or scripture than has the pope for his claim of supremacy and infallibility. They have absolutely nothing at all to stand on!

True, in a secondary or third sense, *reading* Moses is called *preaching* Moses. Acts xv : 21. It was a proclamation of the law of God by Moses. So, too, it is said all the ancient Christians were preachers. Acts viii : 1-4. "They went everywhere preaching the word." But no one understands that this means such preachers and preaching as we are now considering. In these investigations we use words in their primary and literal sense. In this sense, the ancient evangelists and preachers were not teachers or rulers. They have the wrong names. Other words are used for rulers and teachers, *episkopos*, *poimeen* and *didaskalos*.

The fact that there is *some* teaching in preaching, and something like preaching in teaching, alters not the case. This was unavoidable. But different words were used, and they convey essentially different ideas. Thus, in the great commission, the command was: "Go *disciple* (*matheteusate*) all nations;" which was done by preaching the *gospel* (*karuxate to euangelion*), and baptizing believers. Then came the teaching (*didaskontes*) of all the things given them in charge to teach (*i. e.*) all their Christian duties. Here we have the right word for this important work; and the *episkopoi*, not the

evangelists, are the permanent teachers in the congregations.

Now, if the apostles did teach them all the things given them in charge, "all things necessary to life and godliness," all Christian duties, including the preaching of the gospel and evangelization of the world, and making disciples of all the nations; all things pertaining to the organization and government of the congregations; and if they did set, (1) some to be servants; (2) some to be rulers, shepherds and teachers; (3) and others to be evangelists, missionaries or preachers to make disciples and set in order churches; then, by what right or authority does class number three assume the work of class number two? Is not this a change and perversion of the divine law? If it is really for the best, is not the divine law in the wrong—clearly and greatly in the wrong, and no one left capable of correcting the wrong?

In our form of civil government we have, (1) the legislative; (2) the judicial; (3) the executive department. Each has its place and work. And for either department to interfere with the work of the others, would be meddlesome, unlawful, confusing, disrespectful and ruinous to the government, and to the rights and interests of the people.

How must it be in the church when one class, the preachers, assume all the rights and powers, and lord it over God's heritage? In the third and fourth centuries the preachers got control of the churches, and they have never been willing to yield it up. Some of them claim to be "embassadors of Christ" in direct line of succession from the apostles, and even Protestant preachers assume titles and honors, rights and privileges belonging to God alone!

Many, even, of those who claim to follow the Bible alone, tell us no church can live and prosper without a preacher. Though they cannot pretend that the Bible authorizes the preacher-pastor idea, as it now prevails among us. They know it does not, and do not claim that such was the divine arrangement. Still they belittle the elders (instead of teaching and qualifying them for their work as Timothy was to do,) and then plead the *necessity* for this course till the elders *are* qualified. But *their* course will *never* *qualify* them. Its tendency is in the other direction. And hence, now, they talk of "long pastorates."

A. Campbell says of "the clergy":

"No class or order of men that ever appeared on earth have obtained so much influence, or acquired so complete an ascendancy over the human mind as the clergy. The Christian clergy have exercised for about fifteen hundred years, a sovereign dominion over the Bible, the consciences and the religious sentiments of all nations professing Christianity. Even kings and emperors have bowed with deference to their authority, acknowledging their supremacy, and not daring to wield the scepter till consecrated and crowned by a minister of religion! Though vials of wrath have been poured from heaven upon the kingdom of the clergy; though many of them have gnawed their tongues, and bit their lips with pain, at the loss of their former magnificent and mighty sway—yet, still, their dominion, though much impaired, exists to an alarming extent; and their eagerness to have an unrivaled control over public sentiment, in all religious affairs, remains unabated. Behold the arrogance of their claims! and the peerless haughtiness of their pretensions!! They have said, and many of them still say, they have an exclusive right, an official right to affix the proper interpretation to the scriptures; to expound them in public assemblies; inasmuch, that it would be presumptuous in a layman to attempt to exercise any of those functions which they have assumed."

And we are told nothing can be done. So Luther was told, and so he would have felt, no doubt, had he been like most of us. But something *was* done. And something *can* be done now. God's plan *has* succeeded

abundantly wherever it has been tried, and is now succeeding. And, besides, we are inquiring not for what men call *success*, but for the *divine plan*.

We are not accountable for success, but for obedience to divine law. Paul did not always succeed in the modern and surface sense. Men did not see it; on the contrary he suffered imprisonment, stripes, hunger and martyrdom. Yet Paul made a glorious success, by following God's way, and would have made a shameful failure had he turned aside after the ways of men, as so many have done since. The faithful performance of *duty* is the best success any man has ever attained, though he may suffer much, and wait long for his reward. And no man makes a failure so sad and ruinous as the man who forsakes the law of God, to go after the ways of men, however gilded and pleasing they may be.

A way may seem to us to be right, and may seem to succeed finely. Mr. Beecher's ox yoke and infant baptism seemed to *him* to succeed. He judged them, and said he needed no Bible for such things. We are here inquiring "What hath the Lord spoken?" Paul said, "It is a small thing that I should be judged of you, or of man's judgment." If I am with God's book, I am safe. If not, I am in danger, at least.

We may hinder or promote the gospel, but it will stand though the heavens fall. Yet *we* are in danger. We may fail. We "may draw down upon ourselves wrath against the day of wrath," even while we "verily think we are doing God's service;" changing, modifying and adding to God's law, to popularize it with an ungodly world, a people who "would crucify the Son of God afresh, and put him to an open shame;" and all in the face of plain teaching, that, "The friendship of the world is enmity to God." As if this were not true now!

The Lord help us to feel that *we* are in danger, in *great* danger, just in proportion as we depart from God's law!

SCRIPTURAL ORGANIZATION.

The apostles were very soon made to feel the need of deacons, or helpers about tables, and the care of widows, the poor, etc., (see Acts vi: 1-6,) that they might give themselves entirely to the word of God and prayer. And they directed the church to choose (*exelefantos*) seven men for this work—and they gave their qualifications.

Then the multitude made the selections, and the apostles appointed, separated or ordained (*katasteesomen—or-dained*) them. This is the second democratic action of the church, and seems to indicate that as the apostles were present and miraculously endowed, and still would not choose these officers for the church, no preacher, or other person or persons, now can do this. It is the work of the church. And if the deacons are to be chosen by the church, why not all the officers? This was in the beginning. Some seventeen years afterwards we read of "the church, the apostles and elders." (Acts xv.) These elders may have included the deacons or they may have been the bishops of the church, so far as any one can determine from the record. But a little before, at the introduction of the gospel among the Gentiles at Antioch (Acts xiii: 1, etc.,) we have the names of three men: Simeon, Lucius and Manaen, who were adjudged capable of taking the oversight of the church; and hence Paul and Barnabas were sent out as evangelists. On that tour which lasted two years or more, (the common chronology says five or six,) they re-visited their brethren where they had established congregations, and "ordained elders in every church." (Acts xiv: 23.)

Cheirotoneesantes (*i. e.*,) elected by stretching out or raising the hand; or they caused the churches to do this, and the ordination proper came afterwards. *Cheirotoneesantes* tells *how* they chose them. Then about A. D. 60, Paul called the elders of the church at Ephesus to him at Miletus, and addressed them as *overseers* or *bishops*, saying, (Acts xx: 28): "Take heed unto yourselves and unto all the flock among whom the Holy Ghost hath made you overseers," etc. Here we see but one flock yet a plurality of overseers. This corresponds with the plurality of elders ordained in every church. And when Paul wrote to the church at Philippi (A. D. 64,) he addressed "the saints in Christ Jesus, who are at Philippi, with the bishops and deacons." Phil. i: 1. In his letters to Timothy and Titus, he also speaks of bishops and deacons and of no other officers in any church. From this summary we conclude:

1. That bishops and deacons were the permanent officers of each church.

2. That they were elders (seniors) with certain peculiar qualifications, before they were made bishops and deacons.

That each church selected or elected such of the elders as were adjudged qualified to be officers—age being only one qualification.

That after their election they were ordained by fasting, prayer and the laying on of hands; and by their *selection* and *ordination* they became bishops and deacons.

Of course they were elders still, and it is not surprising if we sometimes find them afterwards called elders, though elder means age, and not office. We call a president, general, because he was a general before, and not because president and general are equivalent terms. Moses selected from among the elders seventy wise men

to aid him, and so made officers and rulers—captains of hundreds, over thousands, etc. (See Ex. xviii: 21, 22; Deut. xiii: 14, 15.) Num. xi: 16, tells Moses, “gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people,” etc. These were to share the responsibility of Moses. How careful God was to give their qualifications. Being elders was only one qualification. No one was a judge or captain under Moses simply because he was an elder. No man is a bishop or a deacon simply because he is an elder. All these officers were chosen from among the elders, and because they were elders and were also otherwise qualified. Elders were to officers about as one to a thousand. It would be strange if the officers were not sometimes called elders still. It *is* strange that we so often confound elder and officer. Elder no more means bishop than it means evangelist, or wife or president of the United States; all these are aged, more or less. Still age has power, and in proportion to its wisdom, knowledge and experience. This is all we can say for it.

5. The reason these selections were not made at once, in Crete and elsewhere, from the beginning, was, qualified elders were not to be found, and the unqualified were not to be chosen, however old they might be.

THE QUALIFICATIONS OF BISHOPS AND DEACONS.

For these see 1 Tim. 3rd chapter and Titus 1st chapter. To Timothy, he says: “A bishop, then, *must be*” thus and so, giving *nineteen* different items. This means that he cannot be a bishop without these qualifications. Hence to Titus, he says: “Ordain elders in every city, if any be blameless,” etc. And this means that he *was not* to ordain any elder to the office, if he did not have

these qualifications. Among his qualifications, he *must* be the husband of one wife, and he "*must* have believing children." This is the revised rendering, and it is literally correct. No man, therefore, can be a bishop who has not a wife and Christian children, though he have age, and though he were as eloquent as Apollos, and as pure as an angel; and he *must* be apt or fit to teach the church. This, however, does not mean that he must be a preacher. He must have a good report among the people of the world, and there must be no charge against him in the church, etc. It is not said that the deacons must have believing children, or that they shall be apt to teach. In other things their qualifications are much the same.

THEIR DUTIES.

The deacons, as their name imports, are servants, not rulers or teachers. The bishops, if they have the correct names, are rulers, judges, overseers, teachers, guides, and hence are to "take care of the church of God." "They watch for souls as those who are to give an account." The *presbyters* were the elders: the *episcopoi* were the overseers or bishops. Jesus was the good *Poimeen*, or shepherd, and the bishops were under shepherds. As shepherd, they fed, and led, defended their flocks, and were the true and only earthly pastors and rulers.

The qualifications of evangelists are faith, knowledge and ability to preach, baptize and set in order churches. The meaning of their name implies traveling—bearing good news. Hence we do not read that any one of them was ever permanently located. They remained in one place only long enough to set in order the congregation. They were not pastors. *First*, because they

generally lacked some of the qualifications; and *second*, because their work and their fields of labor widely differ. Much less did they seek "long pastorates," or consider it an honor to be kept long at one place. They doubtless would have considered this a great *dishonor*. It would have indicated at least a lack of aptness and success as evangelist. Paul considered it a sufficient reason for wanting Mark, that he was "useful to him for the ministry." So now, when the church sees a man able to be useful as an evangelist, she should put him forward, and sustain him as an evangelist, or missionary. This is about what we have concerning the qualifications of evangelists. Please note,

SOME POINTS OF CONTRAST BETWEEN THE EVANGELISTS AND
BISHOPS, OR PASTORS.

It is not said or implied that the evangelist shall be old or young; that he shall or shall not have a family; that he shall be learned or eloquent, rich or poor; but only that he shall be "useful for the ministry." This requires faith, purity and knowledge, not an extended trial or experience. But the bishops must be such men as are described by Paul, just as a man, to be president of the United States must be a native born American, thirty-five years old, etc., and no legal officer would administer the oath of office to one without these qualifications, even if every elector had voted for him. A voter must be twenty-one years old, and must have lived the specified time in the place where he votes. People must have certain qualifications and legal license, or they cannot be lawfully married. To be baptized one must have faith and repentance. Alas! for the baptizer of such as lack these! To be priests under the law, men had to be of the tribe of Levi, thirty years old and without blemish, etc. What would we say of the party

ordaining those who lacked the required qualifications? And what shall we say of the church or evangelist who ordains men to the bishop's office, when they lack the required qualifications! To send out unqualified preachers, or to put unqualified men into the office of bishop or deacon, is to insure failure, as certainly as when unqualified men are made presidents, governors, judges, school teachers or railroad managers, *or preachers*. And yet we are choosing and ordaining men, making bishops or pastors of men, without families, without believing children, without capacity to teach or rule, at least without *evidence* of these. Some of them have never even prayed in the church or in their families. (Sad examples they!) And still we wonder at the inefficiency of our eldership. Is it not time we were wondering at ourselves?

The evangelist is a preacher and not a permanent teacher, *necessarily*, except as teaching is included in preaching the word. To preach, is to proclaim or announce, as from the housetop, the good news of salvation. Of course he must teach sinners what to do to become Christians; and must then set them forward in their Christian duties, and set in order the churches. But the evangelist is not a regular teacher *in the congregation as the bishops are*. Indeed the evangelist is nowhere called an officer in the congregation at all. His work is rather outside. He is a *field* officer, if officer at all, a recruiter and organizer. Hence, when Titus was to "set in order the things wanting," that is, to supply the deficiencies, he was only to appoint, or ordain bishops and deacons, in every church—not evangelists. Evangelists belonged not "the things wanting in the churches." And churches are in scriptural order, "wanting nothing," *without evangelists*, if they have scrip-

turally qualified bishops and deacons. But the bishops and deacons belong to the congregational organization. The churches are not scripturally organized without them. And the *bishops are teachers*. This does not necessarily imply what we usually call preachers or preaching. It is preaching only in a secondary and accommodated sense, as when the reading of Moses is called preaching. The old women were to be teachers, good teachers, teachers of good things. And in many particulars they are the best teachers. Still they are not to be preachers. Some of the bishops "labored in word and doctrine." (1 Tim. v: 19.) To labor in *word* is to *preach* the gospel; to labor in *doctrine* is to *teach*. No doubt it would be well if one of the bishops in every church was able to labor in word—to preach Christ; that is, to do the work of an evangelist, as well as the work of a bishop. And where no one of the bishops can do this, it may be well, sometimes, to have an evangelist to labor in the bounds of the church, if he can afford to "do the work of an evangelist;" without seeking to be "the pastor," and so displacing the bishops.

Paul "preached the gospel to the city, and taught many." Acts xiv: 21. How many? All he could do for the city was to preach to them; in the market place, in the forum, or in the synagogue; but the disciples assembled quietly to be taught, and so to grow in grace and knowledge. And this was only carrying out the great commission. Though there is an unavoidable mixture of work, there is still a marked distinction between preaching and teaching; between preachers and teachers, and between evangelists and bishops, at this point.

The bishops *must rule, judge and take care* of the church, as shepherds provide for and take care of their

sheep. They are the only rulers in the churches. The evangelists are not rulers. Their name, their qualifications and their work forbid this. They are, like the deacons, *servants* of the church. If an evangelist is made a ruler, it is not because he is a preacher, or evangelist, but because he has the qualifications named by Paul for bishops. His being a preacher does not *disqualify* him, but no one is a bishop or ruler in the church simply because he is a preacher, any more than one is a bishop because he is an elder, or elderly man, or because he is a deacon. Being a preacher is not *even one* of the qualifications for a bishop.

ANSWERS TO OBJECTIONS AT THIS POINT.

Some brethren claim ruling authority for evangelists, and in support of this claim they refer to 1 Tim. v: 19, where Paul says: "Against an elder receive not an accusation but before two or three witnesses." This they construe to mean, that Timothy was not only a ruler and judge, but the bishop, in the true and literal diocesan order. But in this they evidently overlook two important considerations:

1. Timothy was sent by *Paul*, not by a *church*, so far as we know, in this instance. He was the *apostle* of Paul, and went with miraculous powers, conferred on him by Paul. He was Paul's agent to do apostolic work, as Titus was. We have manifestly no such evangelists now. And hence our evangelists should not claim to do all that Timothy and Titus did. They are not exactly and in all respects, Timothies or Tituses. They only resemble them in certain parts of their work, as they do the apostles. Preachers are not ambassadors because the apostles were, if they do sometimes claim to be. And no more are preachers to receive charges

and judge cases in the church, even if Timothy did.

2. But Paul was evidently teaching Timothy what he should teach the church; not necessarily what he should do in person. He was to teach the church to respect age and position, and not encourage accusations against the elders. This is the correct idea from the reading of the entire letter, and the following one. In 2 Tim. ii: 2, he says: "And the things that thou has heard of me, the same commit thou to faithful men, who shall be able to teach others also." (See also 1 Tim. iii: 2, and Titus i: 9.) These references are directly to the bishops, as appears very clearly. So of all the other passages relied on to prove evangelical authority in the church. The one examined is the strongest one, and all are disposed of in the same way, and without putting ruling authority into the hands of the preachers. It is true that they wield a wonderful influence. 1. By their knowledge and moral power. In these particulars they are "chief men" in society, especially able and worthy preachers are. But they are not the only men who wield this power. Others have it, and use it often quite effectually. 2. Their calling as ministers of the gospel, has, in the minds of the masses, a special influence or power, whether it is sacred or superstitious. The Jews had their priests; the idols have theirs; Rome has hers, and the people have, some how, come to regard even Protestant preachers as all most sacred characters. Hence their power. Those of us who dare to follow the divine leading, look to the fountain head, and require nothing that is not as old as the apostles, and as sacred as truth. The Scriptures give no official or ruling authority to evangelists in the congregation; and hence we presume to say, let them do the work assigned them; it is enough. Let them not undertake to "lord it over God's heritage," or oth-

erwise rule, till they have the scriptural qualifications for ruling.

OTHER MISTAKES.

It is boldly assumed by those who claim official ruling authority for evangelists—those who believe in the one man pastor system—those who would keep an evangelist always in the congregation to do the work of the bishops, that Timothy was at Ephesus to do this work, and that when he left, Paul sent Tychicus to take his place as the permanent pastor of the church at Ephesus. This latter claim is based on 2 Tim. iv: 12, where Paul says he sent Tychicus to Ephesus. He does not say for what. Let us examine this.

The gospel was introduced into Ephesus about 56. From 56 to 59, Paul labored largely there. These are the three years referred to afterwards. In these three years, however, "All they of Asia heard the word of the Lord." This would not indicate that Paul confined his labors to the church, as he must have done had he been its pastor. In 59 he leaves, accompanied by Sopater, Aristarcus, Secundus, Gaius, Timothy, Tychicus and Trophimus, the last two of Asia. They visited several places in Macedonia, Greece and Syria. Then they took ship for the Pentecost at Jerusalem. Being in haste, Paul determined to pass by Ephesus, but the vessel stopping at Miletus, he "sent to Ephesus and called the elders of the church," (perhaps all who would come of the elderly members,) some of whom he addressed, on their arrival, as overseers, bishops or pastors. This was probably in the year 60, four years after the formation of the church, and about one year after he left them. Note, then:

1. During these four years the church was one flock. (See Acts xx: 28.

2. They had a plurality of bishops. Whether they had deacons or not is not stated. Most probably they had, since it is easier to find persons qualified to be deacons.

3. In his address to these bishops he tells them (Acts xx: 29, 30) that "after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things to draw away disciples after them." Four years after this, *i. e.*, in the year 64, he writes them a long letter, and says nothing of the fulfillment of this prophecy up to that time. But the next year, A.D. 65, we find Timothy at Ephesus, and Paul's letter to him. This letter shows that Timothy was there to set the church in order, to reorganize it. They must, then, in fulfillment of Paul's prophecy, have been *disorganized*; for in the year 60, they were organized. Now Paul cautions Timothy to be careful: "Lay hands suddenly on no man." It was more difficult to *re-organize* the church than to set it in order at first. In 66, he writes Timothy a second letter, in which he says: "But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry." The work of Timothy in Ephesus, then, was the work of an *evangelist*, not that of a *pastor*. He was to set the church in order; the bishops were to keep it in order. Hence Paul in this letter, contemplates Timothy's leaving so soon as his work was done; and directs him to bring him his cloak, books and parchments. See 2 Tim. iv: 9-13. How beautifully this harmonizes with all else we read of the work of evangelists, and with their name and their qualifications.

4. But Paul sent Tychicus to Ephesus, (2 Tim. iv: 12.) Yes, he did. But for what? We cannot afford, for the

sake of pastoring evangelists, who are "seeking a good time" instead of "enduring hardness, as good soldiers of Jesus Christ," to assume that it was to take the place of Timothy, as pastor of the church there:

1. Because we do not read that such was the object of his mission. We read the reverse. See Eph. vi: 21, 22.

2. Because, as appears above, Timothy was never the pastor of that church, or any other, so far as we are informed.

3. Because Paul sent Tychicus to other places also. In the year 64, Paul sent him from Rome with the letter to the church at Ephesus, before we have any intimation that Timothy was there, or that the church was disorganized, except that given in Paul's prophecy, and he tells them the object. Chapter vi, verses 21, 22, viz: "But that ye may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known unto you all things; whom I have sent unto you for the self-same purpose, that ye might know our affairs, and that he might comfort your hearts." These, then, were the purposes of his mission—not to be their pastor—certainly not to take Timothy's place, for at that time Timothy was not there. He went there afterwards, according to the common chronology, and the facts in the case. Paul was apprehensive and careful for them, but had not then heard of the difficulties that made Timothy's labors a necessity there. The next year, when he writes to Timothy, he refers to having sent Tychicus, but does not say when. We must consider the matters here stated as to the time. The *year after* he sent Tychicus to Ephesus he wrote to Titus in Crete, and intimates that he might send Tychicus to Crete. (See Titus iii: 12.) The same year that

he sent Tychicus to Ephesus (64) he sent him also to Collosse, and for the same avowed purpose, viz: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord, whom I have sent unto you for the self-same purpose, that he might know your state and comfort your hearts."

It is evident, therefore, that Tychicus *did not* go to Ephesus to take Timothy's place, since at the time of his going Timothy was not there; he went there afterwards; and for a different purpose; also, by the fact that, he was sent the same year to Collosse, and probably soon after to Crete. Paul had several evangelists with him, whom he sent to such places as needed aid, and when he could not go himself; but we no where read that he ever sent one of them to be a pastor, or to remain permanently at one place. So entirely foundationless are the claims and pretensions of those evangelists, who, unwilling to go out, endure hardness and do the work of evangelists, seek an easier place, better pay, and the honors and place of the only scriptural pastors of the church.

But I am asked—"what must the disciples do in the absence of evangelists, when they have no men qualified for bishops and deacons?" This question is appropriate.

1. We are all kings and priests, and should meet regularly and observe all the ordinances. There is the same authority for the meeting of "two or three" without reference to officers, as for the meeting of a thousand, with all the scriptural officers; they can worship as acceptably, and often, as profitably—nor can they be excused if they do not, whatever Rome or the clergy may say.

5. The preachers have claimed *sacerdotal* authority for themselves. They would have the disciples and the world believe that they are to the church what the Aaronic priests were to the Jews; and that, therefore, *they only* are to administer the ordinances, teach and rule. It was easy for them to gain this point. The Jews were well acquainted with this system, and the Gentiles, having their idols and priests, were generally as ready to accept this claim. It was true that none but priests could officiate at the Jewish or idolatrous altars, and when it was allowed that preachers occupied the place of *priests*, their mastery was about complete. It was in this way that the Romish priests got the people so completely under them, and so hold them now. They even assume the name *priests*.

But we have seen that Christ, the antitype of the great Aaronic High Priest, is in heaven, not on earth, and that the antitypes of the *sons* of the Aaronic high priests are all Christians. Every Christian is both a "king and a priest," with full and equal authority to officiate at the mercy-seat. This leaves *no foundation whatever* for this priestly claim by preachers. To impress this let us pause a moment with the ancient fathers.

Prof. G. P. Fisher's recent and learned church history, concurring with all other histories as to this, says:

"The basis of ecclesiastical organization was [in the early church] the fraternal equality of believers. 'All ye are brethren.' Instead of a sacerdotal order there was a universal priesthood. * * * The synagogue naturally seemed as a model in the organization of churches. They are even called by that name in the epistle of James. (ii: 2, Revised Version.) This was their character at the outset. * * * In the church as in the synagogue, the elders or presbyters were equal in rank, although one of the 'rulers of the synagogue' among the Jews may have sometimes acted as president of the board. [But this is not proved.] In the Gentile churches the presbyters are all

called 'bishops,' the translation of the Greek word meaning 'overseers.' * * * 'Evangelists were missionaries, deputies of the apostles, selected by them to assist in their missionary work. Timothy, Titus, Silas and others belonged to this class. The elders and deacons in the several churches were chosen by the body of disciples. * * * The connection of the churches was not organic. They were bound together only by ties of sympathy. * * * The church at Jerusalem—it was at the beginning like a family. * * * Worship in the apostolic age was a spontaneous expression of devout feeling. The order of worship was a free copy of the synagogue service. Selections from the Old Testament were read. Expositions of Scripture and spontaneous speaking followed. If a letter from an apostle had arrived, it was read to the assembly."—*First period to p. 51.*

Then, as to the change of this order, Prof. Fisher, like other historians, is plain enough. Hear him a little:

"In the New Testament, as we have seen, there were two classes of officers in each church, called, respectively, elders or bishops, and deacons. After we cross the limit of the first century we find that with each board of elders, there is a person to whom the name 'bishop' is especially applied, although for a long time, he is likewise often called a presbyter. In other words, in the room of a two-fold, we have a three-fold ministry. * * * There are many questions about which we are left more or less in the dark. This question of the origin of the episcopate is one of them. * * * This creation was not so much an isolated act as a progressive development, not advancing everywhere at a uniform rate, but exhibiting at one and the same time different stages of growth in different churches. * * * In promoting the rise of the episcopate the example of the presidency exercised by Jews at Jerusalem would have its effect in Syria." [But this presidency of Jews at Jerusalem is not in the divine record, and is not reliable.] Jerome, the great scholar of the fourth century, adverts to a peculiarity in the church in Alexandria. 'With the ancients,' he says, 'presbyters were the same as bishops, but gradually all the responsibility was transferred to a single person.' * * * The change to which we have just adverted was one of element in the consideration of the churches. It was a factor in the development of Catholic Christianity. As we pass the middle of the second century, and advance to its close, we discern the means by which this important transportation was effected. * * * A third was an increased authority of the bishops, and the position ascribed to them as successors of the apostles. * * * More important than mere alterations in government and discipline was the introduction

and spread of the idea that the ministry are possessed of attributes of priesthood. It was an idea that borrowed support from the old Jewish economy to which the Christian system was imagined to be analogous. Its first suggestion may have come from the example of the heathen priests. This conception once adopted had the effect to exalt the clergy, especially the bishops, in the popular estimation, and to separate the ministry, as a higher order, from the laity. * * * The first three centuries witnessed the growth of hierarchial organization. In this, as in other church arrangements, secular and political models had a large influence. The spread of the sacerdotal idea, and along with it, the tendency to imitate the Jewish system, were not without a strong effect."—*Second period to p. 56 Fisher's.*

It would be easy to increase these quotations largely from various authors, if space permitted. These may serve to show what is of men, and what is of God, and how the change was brought about, and primitive Christianity corrupted and displaced. We are proposing to go all the way back to the beginning, and have Christianity as we find it in the New Testament. And the same difficulties beset our pathway. It is not easy to change long standing customs and governments, and especially for the better. The people were used to the rule of the priests; and the preachers got into the place of the priests, assumed sacerdotal functions, and displaced the scriptural teachers and rulers. The most difficult part of our task is here. "The *people* love to have it so." The *preachers* love to have it so. Long custom has made the bondage strong. There is a want of *desire* for scriptural liberty. Perversions and fraudulent arguments and objections are presented at every point, and with great persistence and cunning. Still, the ancient order is manifest. Let this be remembered. It is unquestionable. And as sure as truth is better than falsehood; as sure as God's ways are better than man's ways; as certain as pure apostolic Christianity is better than any admixture of it with human devices, so sure-

ly should we—*must* we—"contend earnestly for the faith once delivered to the saints;" and we hoist the primitive banner and go forward in the name of the Captain of our salvation.

The *modern* clergy added to their power over the people by claiming a *direct call and special qualifications* to what they call the "Christian ministry." This claim is no more absurd and groundless than the other. And though men may laugh at their pretensions to speaking just what God puts into their mouths, standing between the living and the dead, and then, in conclusion, praying for God to "bless truth and pardon error," as if, after all, he might have spoken some error through him! Yet their mysterious claim has in it a mysterious power over the masses. We are superstitious creatures, and few of us like to run against the *bare possibility* of their being *something* in their claim. It is a little like going about a grave yard, or sitting up alone with a corpse. We may make light of the idle fears of others, but we do not feel so exactly at home when thus alone, especially on a dark and dreary night! One of these especially called and qualified preachers may cry lo, here! another, lo, there! and a third, lo! yonder; one may teach one doctrine, a second another doctrine, and so on to the end, which could not be if their claim were true; and yet we listen to them and yield largely to their influence. Now,

WHAT MUST WE DO TO BREAK THIS POWER?

It certainly cannot be wise to *submit* to it, since we know it contradicts both itself and the plain teaching of the apostles. The apostles defied it, and the first Christians largely overcame it. Luther defied it and largely overcame it. So of other reformers. This is encouraging.

1. Let us show plainly and beyond question what the apostles taught, and what the first Christians practiced. This is not always an easy task. There is a thick veil over the minds of many. But it has been done and can be done. Then we must show that this is the most excellent way, and the only assured road to heaven. We will never succeed while we leave people ready to say, "yes, that is true," and allow them still to hold that something else will do as well. That would be equal to saying: it is not important to be right; and this would be in direct conflict with the whole revelation of God. For if it is not important to be right, why should the Lord so carefully reveal to us his will? Where is the importance of his will, if something else will do as well? "The truth shall make you free," said the Savior. He has provided nothing else to loose our bonds, and make us free. But we must well and clearly understand the truth. Hence this volume.

2. We must teach, and train, qualify and put forward such faithful elders as may become scriptural bishops. This was Paul's idea (2 Tim. ii: 2,) when he said: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Who shall be able to teach others also" certainly shows that it was to be a part of Timothy's work to teach and qualify teachers and rulers. Is it not also clearly the duty of evangelists now? But this is just what the clergy have *not* done. They have done the opposite. Instead of making special efforts to qualify such elders as might become bishops, and encouraging the church to look to them, submit to them, and not discourage them by adverse criticisms or otherwise, they have gone on and performed nearly all the work themselves, even to the building of

church houses, just as if no one was, or could be capable but themselves! No wonder our elders are not well qualified for the work of bishops!

We have made vigorous and costly efforts to qualify young men to be preachers, of which we need not be understood as complaining. But while it is as scriptural and important, in every possible view of the case, to educate and train old men to be bishops, where is the effort in that direction? Nothing worth the name appears. And we make a loud, wailing and constant cry for the support of preachers, pleading that "those who preach the gospel should live of the gospel," which is true; yet where is the effort to sustain the bishops financially or otherwise? We hear many criticisms and complaints of their best efforts—and *little else!* They are generally poor men, and must provide for their families. Many of them would become largely useful, but they have not money to buy books and papers, or time to read and study, or to visit the members. Their brethren would blame them if they did not provide for their families. The world would say they were "worse than infidels," because they "provide not for their houses!" 1 Tim. v: 8. We can all see that preachers must live, and they must have time for study, etc., or they cannot preach properly. But who sees that bishops need to live, (except by the labor of their own hands—and preachers have as many hands as bishops!) or that they need books, papers, time to visit the members, and to prepare a good Bible lesson for the Lord's day service! It requires at least as much study to prepare a profitable Bible lesson as a popular sermon. And we have far more efficient helps for the sermonic style. It is, also, emphatically *the work of bishops* to visit the members, search for straying sheep, heal the (spiritually)

sick, strengthen the weak, confirm the strong, hear and settle difficulties, guard against special temptations, and dangers, etc. And all this must require a large part of the week. The poor bishops are not able to give all this time and labor to the church. Hence, the work is not done, and the reading, comments, and management of the Lord's day meetings are not satisfactory. And we have few to plead their apology or just excuse. Now all this must be changed. The work of bishops is not less important than that of preachers, and they need and deserve support as certainly as do the preachers. This does not mean large salaries. A few churches are now paying their bishops, out of the church treasury, at least as much as their labor at home would be worth to their families, for the time the interests of the members require at their hands. This cuts off excuse or apology on their part, and if the work is not done they must appear as unfaithful shepherds. Let this good work go forward. Then the churches will be both better able to do without the preachers, and to sustain them in their scriptural work as evangelists.

With the changes already noted came others, owing to the general departure from primitive Christianity, a few of which are copied here from Prof. Fisher. He says of the fourth century :

"The bishops were chosen by the neighboring bishops, together with clergy and laity of the particular church over which he was to preside. [The independence of the churches had then been destroyed by the bishops and the clergy.] With the increase of the number of Christians and the advance of clerical powers, the number of officers increased. As early as the middle of the third century, mention is made of a class of sub-deacons. Still earlier there is notice of lecturers or readers. There was a body of singers; a company of door-keepers, who sometimes formed a separate order; a body of acolytes, who were attendants of the bishop; and a class of exorcists, whose function it was to repeat formulas of abjuration for the expulsion of

evil spirits. All these were loosely reckoned among the clergy, and contributed to raise the importance of the higher officers among them. The clergy were supported partly by collections and gifts of the congregations. But they pursued the customary employments of society—tilled the ground, kept shop, worked at trades, held civil offices. Cyprian protests against a long absence of the clergy on errands of business, and against the acceptance by them of civil offices, which would take up their time. Several centuries elapsed before trade was forbid to the clergy, first in the west, and later in the east. Even then they were expected to learn some handicraft.”—*p.* 55.

When once they departed from apostolic teaching there was no end to the number of their innovations. They drifted like a vessel with huge sails on a stormy ocean, without rudder or pilot. Human passion and lust prevailed—and especially did the *clergy* prevail. And by the term clergy they meant about what we mean now by “the pastor.” “The pastor,” with us, is precisely the bishop with them, and their bishop was or would be a clergyman with us.

But this extract is made more especially to show that their clergy were not independent of labor and business. This accords with Jones’ statement, that teachers and rulers of the Waldenses were weavers, tailors, etc. Why should it not be so?

Evangelists need to give themselves wholly to their work. Not so of the bishops. A plurality in each church, one can preside at one time, another at another time, etc. And they are to give such portions of their week-day time to the church as its welfare demands. Sometimes they all meet in council, etc. Sometimes they are all at home, and should set an example of industry and economy. But they should receive pecuniary support in proportion to their labors in the interests of the church. This is natural, scriptural and necessary to success.

3. Let the preachers do their part, teaching and train-

ing the elders for bishops and deacons, and the congregation for sustaining and encouraging them; and very soon we will see the wisdom of the divine arrangement. The members must learn to come together to worship, and to teach and study God's word—not to have their ears tickled by a pretty speech, from which little of importance can be learned. We must learn "the ancient order" better than to meet to be preached to after the past or present clergy style. Meet socially; worship, teach, read, learn, exhort one another, etc. Let each congregation be one grand Bible class, with Bibles open, with lessons announced on the previous Lord's day, and carefully studied during the week. Let each go with some question, some idea for the general good, etc. 1 Cor. xiv: 26. And as certain as God's way is wiser than man's way, will we soon see wherein we have been wrong, and what is the divinely chosen way to the best success. The disciples will study, and learn the holy Scriptures, as in the beginning of this reformation, and as they never will do under the modern one-man pastor. For a time we may lose some attendants, those who do not attend in order to worship; but soon *all* will see the wisdom of this course in the upbuilding of the saints, the purification of the worship, sending out the gospel, and abounding in good works. If the preachers say no; never mind. Follow the ancient order. If the preachers cannot afford to abide in their proper calling, do the work of evangelists, and so make full proof of their ministry, let them go to their own place. Such men are by no means fit to do the work of bishops, or to "have the care of churches."

This direct and complete return to the pure, primitive worship, will, besides establishing and prospering the churches, give us a glorious revival in the true and

scriptural missionary work of the church now so much needed. We are hampered now both by lack of men and means. We shall have plenty of both then—and there will be no war over the plan. All will be content to follow Paul's example. Till we do adopt this course, all the devices of men will fail, as they have in the past, to enlighten and convert the world to the true love and service of Christ.

CHAPTER XXIV.

THE MISSIONARY WORK OF THE CHURCH.—Divine authority necessary; church authority and its limitations; importance of brotherly love here also; the apostles and early Christians our examples—authority of example—we are commanded to follow it; hence, when we find what and how they did we have found what and how we must do, so far as we are able; the best way to spread the gospel—Paul's way; Paul's four great missionary tours and their results—sent by the church at Antioch, and reported to it—very little said about his support; he trusted in the promise of God, not in the promise of man.

Before proceeding directly to the subject, let us determine the *authority* by which we are to act. For it must be allowed that some things are done and can be done only by direct divine authority; while others are done by indirect authority through the church.

Divine authority is necessary for every act of worship, and for every condition of forgiveness and union. This applies to forgiveness by man, and to forgiveness by God; to union with man and to union with God. All acts of worship that are not authorized by God himself, are vain worship; because not of God. All conditions of forgiveness and union not of God, are null and void, because they are of man only. See Matt. xv: 9, and Mark vii: 7. This is called worship; but as it has no God in it, so it has no good in it. Of this many cases and numerous testimonies are given. The Divine Being reserves to himself the right to decide how he will be worshiped; and he has repeatedly refused the worship devised by man; as in the case of Jeroboam's altars and worship. Hence, no man, or body of men, however numerous learned and unanimous, can ever prescribe a

single condition of pardon, of salvation or of union with God or with man. To assume to do this is to assume the divine prerogative. No one of these matters is to be voted upon or in any way to be decided by man. This is holy ground, and man should take the shoes from his feet to stand upon it. God has spoken! Let all the lord's of earth be silent!

Church authority may sometimes decide how to do the divine commands, and certain matters connected with worship, though not really essential to it, with certain limitations. A house of worship, comfortable and spacious, is connected with worship, and often of considerable importance to it; but it is not absolutely necessary; we can worship acceptably without a house, as tens of thousands have done. A large congregation is of interest, but only "two or three" are really necessary. The few have often worshiped as acceptably and profitably as the many possibly could. Hymn books, tuning forks, etc., may be of interest; but we can worship without them, as many have done. All the matters of this class may be called incidentals. Mr. Locke and others call them things indifferent. They are generally called matters of expediency, and matters of opinion and preference. But these all have

THEIR LIMITATIONS.

Nothing can be expedient, indifferent, or even incidental to worship that is inconsistent with our duty to God or man; or that, in any way conflicts with divine authority. An expedient must be lawful, practicable and wise. A measure may be practicable when it is not lawful; and it may be both lawful and practicable, when it is *not expedient*. It was "expedient that one man should die for the people."

John xi: 50; xviii: 14. Jesus said: "It is expedient for you that I go away." John xvi: 7. Paul said: "All things are lawful for me, but all things are not expedient." 1 Cor, vi: 12; x: 23. It was as lawful for him to "lead about a sister wife" as for other apostles to do so, (and might have been as practicable,) but he did not regard it expedient. It was highly expedient for the Corinthians to do what they had voluntarily promised to do. 2 Cor. viii: 10. But it was not expedient for Paul to boast, 2 Cor. xii: 1, though it might have been strictly lawful. It is not always wise to do a thing that is both practicable and lawful; and expediency determines this point. It is expedient to do a lawful thing in a wise and just way. It can never be expedient to do a right thing in a wrong way; that is, to violate the divine law which includes doing justice to God and man. This would be "doing evil that good might come; like the Jesuitical law that the end justifies the means." But even the best end does not justify lying, deceit, or the use of any unjust or any unlawful means. All these are highly and always decidedly inexpedient. Thus: It is certainly both lawful and practicable to "go and preach the gospel;" but it would be inexpedient to take our neighbor's horse or conveyance, without his leave, in order to obey this command. It is our duty to provide for ourselves and our households; but it would not be expedient to do so with injustice to our neighbor. It is clearly right to visit the "fatherless and widows;" but it would be inexpedient to do so in a way to harm them. It would, indeed, be inexpedient to do so when greater evil would thereby come to others than good to them. It is lawful and practicable to eat meat, with thanksgiving; for so Paul decides; but it would be highly inexpedient and sinful to do so when, by so do-

ing we cause even a weak brother to err, or when we offend the feelings of any weak brother. We can live without flesh, but we cannot live in the divine favor and needlessly disregard the feelings of our brother. "When you sin so against the brethren, and wound their weak consciences, ye sin against Christ." 1 Cor. viii: 12. "It is evil for that man who eateth with offence." Rom. xiv: 21. (See the connection in both chapters.) No one, perhaps, questions the lawfulness of instrumental music in the *family*, or in the school; but if it should become a stumbling block, or an offence to others, then it would not be expedient: the evil would be far greater than the good. A Miss B, in Kentucky, very accomplished and fond of her organ, and ever ready to argue for its use in the church, was asked what she should do, if, when her brother came home, after an absence of three years, he should be so displeased with her playing that he should determine to leave, if she persisted in it? Without a moment's hesitation she said, with emphasis: "*I would never go near it again.*" This was natural affection—a sister's expediency. How *inexpedient*, unwise and unjust, had she persisted in its use—loving the instrument more than she loved her brother. Yet alas! Many sisters are now showing that they will have the organ if all their brothers are offended and leave! They imagine they will gain more than they lose! Not long since a *preacher* said: "Yes, put in the instrument; if some leave, others will come, and the gain will be greater than the loss." With all such, it is a question to be decided by human judgment as to loss and gain. Divine authority, justice, brotherly love and the golden rule, are not considered or regarded! Yet they claim to venerate the Bible and to love God's children! they sometimes even talk of self-denial,

crucifying the flesh, etc.; but they do not see how very *inexpedient* their course is.

In all the matters to be decided by the church, or by ourselves individually, we are limited by the word of God. We dare not disregard its letter and its spirit, though ten thousand learned men should vote to do so. It must always be highly *inexpedient*, because unjust and unbrotherly, when we, for the sake of an opinion or preference of ours in a matter not necessary to the worship, disregard the feelings, or preferences or consciences of our brethren. It was right for the Corinthians to settle difficulties, and avoid injustice. But it was *inexpedient* and sinful for them to appeal to the civil law. Paul says: "Why not rather take wrong? Why not rather be defrauded?" 1 Cor. vi: 7, *etc.*

Still while perhaps none will question these principles and facts, some saying: Never mind the plan; go and preach the gospel in any way! And they most sadly and manifestly pervert Phil. i: 18, in support of their reckless plans. There can be no justification for preaching the gospel on an offensive plan. With proper "brotherly love," we could adopt a plan that would give no offence to Jew or Greek, or to the church of God;" and the true law of expediency, if there were nothing more, certainly requires us to do so. No man is at liberty to offend his brother needlessly in order to gratify his preference.

All this applies when the plan or manner of doing certain things is not fully given. Where the manner of doing any thing is given, or so far as it is given, the manner is part of the command, and is as authoritative as the command itself. As when Paul says: "Brethren, if a man be overtaken in a fault, you which are spiritual, restore such an one in the spirit of meekness, con-

sidering thyself, lest thou also be tempted." Gal. vi: 1, 2. "In the spirit of meekness," express the manner of restoring him, and is as authoritative and important as restoring him. In 2 Tim. iv: 2, Paul says: "Reprove, rebuke, exhort, with all long suffering and doctrine." The things to be done were, "reprove, rebuke, exhort;" the manner of doing them was, "with all long suffering and doctrine." This was as important as the work to be done; it is a part of the law; and should we attempt to do the work in any other way, our disobedience and our failure would be complete. Paul was sent to "preach the gospel, not with wisdom of words." In 1 Cor. i: 17, and ii: 1-5, he declares he did not use "excellency of speech," or enticing words of man's wisdom." In 2 Cor. iv: 5, he says: "For we preach, not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake." Here is divine manner, by divine authority, and no man can safely depart from it. We are to "serve God with all humility of mind." Acts xx: 19. This is the manner commanded and required. "Singleness of heart" was required. Col. iii: 22. We might sight such testimonies from almost every book in the sacred canon. Hence the conclusion, that the manner of doing a thing is as important as the thing to be done so far as the manner is given. When it is not given we are still under the restrictions named. But,

GOD HAS CHOSEN HIS OWN WAY FOR SPREADING THE GOSPEL.

God, our adored Father, is the only unerring philosopher, and he has always taught, and impressed his lessons, by examples.

Jude 7: "The cities are set for an example, suffering the vengeance," etc.

1 Cor. x: 6, 11: "And these things were our ex-

amples," etc. "Now all these things happened to them for examples, and they are written for our admonition," etc.

1 Tim. iv: 12: "But be thou an example for believers," etc.

1 Peter ii: 21: "Christ also suffered for us, leaving us an example that ye should follow his steps."

John xiii: 15: "For I have given you an example, that ye should do as I have done to you."

Heb. iv: 11: "Lest any man fall after the same example of unbelief." Chapter viii: 5: "Who serve under the example and shadow of heavenly things."

Jas. v: 10: "Take, my brethren, the prophets * * * as an example of suffering affliction and of patience."

Matt. i: 19: Joseph was "not willing to make her (Mary) a public example."

Phil. iii: 7: "Mark them that walk so, as ye have us for an example."

1 Thess. i: 7: "Ye were examples to all in Asia."

2 Thess. iii: 9: "To make ourselves an example to you to follow us."

1 Peter v: 3: "But being examples to the flock."

2 Peter ii: 6: "An example to those who should afterwards live ungodly."

See also Josh. xxii: 28: Pattern of the altar. Ex. xxv. 9: "Pattern of Tabernacle, and verse 40. Titus ii: 7: "Thyself a pattern of good works." Heb. viii: 5, Heb. ix: 23: Patterns of things in the heavens." 1 Tim. i: 16. God had mercy on Paul, the chief of sinners, "for a pattern," or an encouraging example to other great sinners. Judges vii: 17: Gideon said to his three hundred: "Look on me, and do likewise." "As I do so shall ye do." But it should be enough to know that Paul commands, entreats, and exhorts his brethren

to copy his example. As 1 Cor. iv: 16: "I beseech you, be ye followers of me." Chapter xi: 2: "Be ye followers of me, even as I am also of Christ." Phil. iii: 17: "Brethren be ye followers together (unitedly,) of me, and mark them which walk so, for ye have us for an example."

We have, therefore, only to understand what and how God's inspired servants did, in the Christian economy, to know what and how we should do, so far as we are able. This is an infallible guide; and to depart from it is to presume that we are wiser than they. Only one class of things can be an exception to this rule, viz: Means, implements and opportunities which they did not have; as the use of electricity, steam, the printing press, railroads, improved machinery for locomotion and mechanical arts, etc. They used the best they had for travel, for the multiplication of manuscripts, for conveying materials, information, doing work, etc.; and hence we conclude that they would have used better ones—ours or others—had they possessed them. But what they had, or could have had, and did not use, we conclude they intentionally refused and rejected; as instrumental music in worship. They had this and used it elsewhere, but never in their worship. This was one of the radical changes in their worship. They were accustomed to it in their temple worship; but they never used it in Christian worship. They could have found special missionary, benevolent, social and financial societies and organizations, besides the church; but they did not. Hence, we conclude that they rejected all these, and would now, for the same reasons. They recognized and were obedient to civil governments. This and their congregational organization and church work were all they had; and with these they were "complete

in Christ." Besides the bishops and deacons, they could have had a hired preacher, a special pastor in each congregation, to "take charge of the congregation;" but they did not. Hence we conclude that they would not have these now—and we will not. If they could ever be needed, they were needed then, when the Christian system was undeveloped, and few persons had even a single one of the New Testament books. In fact, they did need evangelical aid for a time, and they had it; as when Titus was in Crete, and Timothy was at Ephesus—till elders could be qualified, and the congregations set in order—not any longer. Now, with our complete and abundant Bibles, congregations should not be so dependent on evangelists, even at their beginning, though they may profit by their aid for a time, if they will do as the apostolic evangelists did.

The first churches might have had a general organization, or confederation of the congregations, or preachers and bishops, as a court of appeals, and for the general management of the common interests of Christians; but they did not. There is not the slightest allusion, or intimation, or act, from which any thing of the kind could be inferred, in all the New Testament. Hence, we conclude that, all this is rejected, and would now be rejected by the apostles and first Christians were they living. If such an organization was not needed then, it cannot be needed now. If the system was complete, and the gospel could spread and triumph then without such organizations, etc., there can be no good reason why we should have them now—and we will not.

There is not the least intimation that the present popular textuary style of preaching was adopted by any one of the early Christians, before the world or the church, even once. Hence, we conclude they rejected

this style, and would now, if living; and we reject it, because we cannot presume to improve upon the style of inspired apostles and prophets.

Whatever may be said of the Jews, there is not an instance on record, since the beginning of the gospel dispensation, where any Christian stood up to pray. They no doubt prayed standing and walking, and lying down; but they never stood up any more than they laid down, or walked in order to pray; yet they did kneel down to pray, even "on the sea shore." Acts xx: 36; xxi: 5, etc. Hence, we conclude that they rejected standing, as a suitable bodily attitude for prayer. Certainly they might have used it, especially "on the sea shore;" but they did not. And no one can while obeying Paul's command to imitate him, because he did not.

This argument must be regarded as valid and final by candid investigators and truth lovers. We are bound, by the highest authority, to copy the apostolic example, so far as we can, and to stop where they stopped in the use of means, and in all they might have done. One using what they did not have—as steam, the printing press, railroads, etc., is to be determined on principle.

They did use the best they had of the things belonging to this class, and hence we conclude they would have used these—and would now. But we are forever estopped as to the use of the things they had, and refused to use; as to the things they might have done, and did not, and as to all the things offensive to the brethren, and not necessary to the worship. These are all plain and authoritative to the candid and faithful.

THE AUTHORITY OF EXAMPLE.

We have what the apostles did, and the repeated and positive command to copy their example. We have all

been taught that "actions speak louder than words." Here we have both the words and actions, or examples—the examples and the commands to "go and do thou likewise." And we have only this example, enforced by this command, *For observing the Lord's day*. If we are asked why we observe the first day of the week, we are compelled to answer, because, the first Christians, under the teaching and guidance of the apostles, did so. We have no other authority. There is no direct command, as there was to the Jews to observe the Sabbath. Here, then, we recognize the authority of example. If we are asked why we observe it as we do, we have to answer again, because the first Christians observed it in this way. We have no other authority. There is no direct command to observe it in this way. Of the Lord's supper, Jesus did say, "do this in memory of me," but he did not say do it on the first day of the week, as a part of the manner of observing the Lord's day; and we have no authority for this way of observing this day, or for observing this day at all, except the authority of inspired example.

Nor have we any direct command that every congregation should have bishops and deacons. We are simply taught that Paul, Timothy, Titus, etc., did ordain elders in each congregation—not that all to the end of time should have them. Paul commanded Titus, while setting in order the churches in Crete, to ordain elders in every city with certain restrictions; Paul did this himself in a few other churches; and the church at Philippi had bishops and deacons. And from this we conclude that every congregation, in all time, should have the same—and no more, because these had no more, and no other officers or organization. We cannot imagine that

one can ever do better than to copy their example—having what they had, so far as we can, and doing what they did, so far as we are able—and stopping when they stopped. Thus we have two of the most important matters—the Lord's day and the organization of the congregations, on the authority of example. We are commanded to imitate them.

We are not commanded to preach just as Paul preached, except in the command to follow, or imitate him. But if we had not this command, who can presume to improve on Paul's style of preaching? If some really do this, they would still not like to admit that they think they are wiser and can improve on Paul. With these facts and principles before us, we can easily determine

THE BEST WAY TO SPREAD THE GOSPEL.

The very best way to "preach the gospel to every creature" is the apostolic way, with the limitations and restrictions noted. We cannot improve upon the inspired manner in which the first Christians did this, if we were at liberty to try, and had sufficient vanity and self-conceit. But the command to copy their example leaves us no option, except as we are not able, (as in working miracles.) Steam, electricity, the press, etc., can only be used in accordance with the great principles and spirit of the gospel. Their example limits and bounds our liberty and our duty. We must preach as they preached, live as they lived, suffer as they suffered, etc., or their example is nothing to us. But it is authoritative. And let us remember that we have no more right to go beyond the authority of this example than we have to come short of it. If Balaam could say: "I cannot go beyond the word of the Lord my God to do less or more," (Num. xxii: 18,) surely we should say

this. God's word was not any more sacred then than it is now; and we have no more liberties with it than Balaam had. If we think we have, we shall find our mistake as he found his. Let us, therefore, feel as if the apostles said to each one of us: "Look on us, and do as we do," as Gideon said to his little army.

WHAT WAS THE APOSTOLIC PLAN FOR MISSION WORK?

Soon after receiving the great commission, the disciples—about one hundred and twenty—commenced their work, at Jerusalem, on the day of Pentecost first following the crucifixion of Jesus, our paschal lamb. If the commission was given especially to the apostles, they extended it to all the disciples, in some measure, at least; for they all took part in the grand work. In their first battle with the king's enemies, they captured three thousand. The second increased the number to about five thousand. Then Peter and John were imprisoned. (Acts 2nd and 3rd chapters.) But they were soon released, and the work went on. The same year, probably, the seven deacons of tables were appointed, and Stephen was stoned to death. The second year, (A. D. 34,) persecution raged, and Saul was a leader in it, but was converted near its close, or early in the third year. In the second year, Philip, one of the seven, went to Samaria, so far as we are authorized to say, *voluntarily*; and many were baptized. Then Philip preached to the eunuch, and baptized him, (chapter 8.) Probably only a few weeks afterwards, "they" (the apostles,) "sent to them (the Samaritans) Peter and John," evidently, to teach them their Christian duties, etc. Here, then, we have two missions; one voluntary, (Philip's,) the others, Peter and John, *sent* by the other apostles. Peter "passes through all quarters," and is found at Joppa, and is sent for by Cornelius, about A. D. 41, eight

years after the beginning. Paul began to preach immediately on his conversion, and was sent by the brethren to *Tarsus*. Acts ix: 30.

"The brethren" sent Paul—perhaps for his safety; but Paul was not idle. And some of those scattered abroad by persecution, traveled as far as Phenice, Cyprus and Antioch, preaching the word to the Jews only. (Acts xi: 19–21, etc.) "But some of them, from Cyprus and Cyrene, when they reached Antioch, preached to the Gentiles, and a great number turned to the Lord." This was, probably, the same year Cornelius was baptized. News of this success at Antioch, just after Peter had assured them that it was right for the Gentiles to have the gospel, the church at *Jerusalem* sent Barnabas to Antioch, who, besides teaching the converts their Christian duties, "added much people to the Lord." Acts xi: 22–30. Here again the church sends a man—Barnabas, who acts on both parts of the apostolic commission. Barnabas remained there probably between one and two years, and then went to Tarsus for Saul, and brought him to Antioch, and they remained a whole year laboring there.

In the meantime the disciples were called Christians here, for the first time. This brings us to A. D. 43. Then the prophet Agabus, from Jerusalem, informed these zealous Gentile Christians, that there was to be "a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar," who was the fourth Roman Emperor, from A. D. 41 to 54. Believing this prophecy, the disciples determined unanimously to send relief to the brethren in Judea. The dearth was to reach all lands, but it seems to have reached Judea first, and it afforded them an opportunity to show their love for their Jewish brethren, and their faith in the

providence of God, when the dearth should reach them. "Every one, according to his ability," took part in this voluntary good work. This contribution they sent to the elders by the hands of Barnabas and Saul. That is, they sent Barnabas and Saul to carry it. They went as the messengers of the church at Antioch, and delivered the gift to the *elders (at Jerusalem)* though it was for the suffering in all Judea. The elders received it, and doubtless, distributed it to the needy throughout Judea. Here is one church voluntarily raising funds for their brethren, choosing and sending messengers, and another church co-operating in the good work, by receiving the funds and distributing them. This church co-operation, by messengers, began about ten or eleven years after the gospel began. And if one should say that *any part* of this work was not apostolic work, evangelistic work, church work, and *missionary* work, he would be saying that these brethren and churches were out of their places; that they had transcended their commission. Certainly it was in the commission, or it was not; and if it was not, then they had, so far, left the work included in their commission, to do another work. But this they did not do. Hence the inevitable conclusion that, aiding the poor, as by a public table at Jerusalem, when this was needed, raising funds, appointing messengers to carry them, churches co-operating in distributing them, etc., were all in the commission, and were severally duties of the apostles and early evangelists and churches, and must be duties now. This is *the way* they proceeded, and *the way* we are commanded to proceed, and must proceed, if we copy their example.

At Antioch, A. D. 45, we find, besides Paul and Barnabas, *Simeon, Lucius and Manaen*, who were "prophets and teachers." And "as they ministered to the Lord,

and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. When they had fasted, and prayed, and laid their hands on them, they sent them away." Acts xiii: 1-3.

"*They sent them away*" is, by some, understood to mean that the five "prophets and teachers" sent them. But two of the five were the persons sent. This would not read well. The idea is, that *the church* sent them. "Now there were in the church that was at Antioch certain prophets and teachers," etc., verse 1. The whole five were in the church, and no special class of people in any church acted independently of the church in which they were. The Holy Spirit sent them, through the agency of the church, and the sending is attributed to the church and to the Holy Spirit; but never to a special, privileged, or superior class in the church. Here, then, is another case of *a church* sending out evangelists. This was Paul's *first great*—foreign missionary tour. They were gone, according to the common chronology, five or six years. They visited Seleucia, Cyprus, Salamis, Paphos, Perga, Antioch, (in Pisidia,) Iconium, Lystra, Derbe and Perga. But they finally returned to Antioch, having suffered much, and accomplished a great work, and reported *to the church* which sent them. Acts xiv: 27, 28. Had they been sent by a committee or board, they would have reported to that committee or board. And, is it not remarkable, that, to this time, there is not a word said about the *salary* of any of the persons sent; and there is not in this case. Were they really *indifferent* as to this? By no means. Paul taught that "those who preach the gospel *should* live of the gospel." He did not say they *shall*; and Paul did not always so live; but they "*ought* to live of the gospel," as the priests lived of their work.

If Paul and Barnabas were too zealous and venturesome, and so all the others, up to this time, we may presume that they have by this time learned a lesson, and in the future, will see that their salaries are sufficiently large and *well secured*. Do not such men as Paul and Silas deserve *large and well-secured* salaries? Let us see if they ever changed their course in this particular, or what is said of their salaries.

In A. D. 51, Paul and Barnabas are at Antioch for a long time, laboring to *settle some difficulties* in the church. Acts xv: 1-4. Failing in this, the church selected Paul, Barnabas, and "certain others," to go as her messengers, to "the apostles, and elders and brethren at Jerusalem" about this matter. "Being brought on their way by the church," is understood to mean that, the church, which chose and sent them, paid their way. This was natural and scriptural, and is the first reference of the kind. But this cannot mean what we now call *a salary*.

When they reached Jerusalem, "they were received of the church, and of the apostles and elders." And they met and duly considered the matters of difficulty. Verse 22 says: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them," etc.

Here let us note: 1. This is another case of church co-operation. In this instance it pertains to what we usually call *discipline*, or "discord among brethren." In the former case, it pertains to caring for the poor. 2. Both co-operations were by messengers. 3. The *churches* chose their own messengers. 4. They wrote letters;

giving us authority for this, and for any more rapid way of spreading news that is just. 5. When they reached Antioch, the writing was read—*before the multitude*—not before a select class or committee. 6. The messengers did more than bear their testimony in accord with the writing, “They exhorted the brethren with many words, and confirmed them.” 7. Finally, they departed in peace, except “it pleased Silas to abide there still.” (Acts xv.) “Paul also, and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.” Verses 34, 35. There was work there for many evangelists, and they worked jointly and happily together, till the work was done. This was co-operation in preaching and teaching. 8. Even in the presence of miraculous power, as in choosing the seven, Acts vi, the *whole multitude* acted for themselves. They never invoked miraculous aid when the power they had was sufficient. The preachers could not choose their messengers or other servants for them, and the apostles would not. This was the work of the church, like receiving and excluding members, etc. 9. These messengers, preachers and apostles, all departed, when they had accomplished *their* work, leaving the church with her own officers, to do *her* own work. They remained only long enough to establish the cause and set in order the churches, preaching to the world, meantime as appeared best. The sacred rights of the churches were always respected even by the apostles. Evangelists have enough to do in their own field, and should confine themselves to it. So the apostles did. What an example!

Without waiting for a direct command, as in the former case (Acts xiii: 1-5,) Paul proposed to Barnabas:

A SECOND LONG MISSIONARY TOUR

Acts xv: 36-41. This was a tour (1) among the churches in "every city where we have preached the word of the Lord, to see how they do." This was the second part of the great commission, and as clearly missionary work as what they did on their first tour—and as important. Paul and Barnabas differed as to the expediency of taking John Mark with them, because, on the former tour, he left them at Pamphylia; and Barnabas chose Mark, while Paul chose Silas. (2) While they looked after the churches, they preached the gospel to the world, and made many converts.

Starting from Antioch again, they visited Syria and Cilicia, Derbe and Lystra, Phrygia and Galatia, Mysia, Troas, Neapolis, Philippi, Amphipolis and Appolonia, Thessalonica, Berea, Athens, Corinth, where they spent a year and a half; thence to Cenchrea, Ephesus, Cesarea, Jerusalem and *Antioch—home*. Acts xv: 40 to Acts xviii: 22.

This tour must have occupied some four years, at least. Neither Paul nor Barnabas, or any of their helpers, was chosen or sent by any churches in this instance. They went, as Titus went to Corinth, "of his own accord." 2 Cor. viii: 17. Paul, though an apostle, had no power or right to *constrain* any one to go. This is proved by the fact that "he greatly desired Apollos to go" to Corinth, at a certain time, but it was not *Apollos'* will to go at that time. He would go at his own chosen time. 1 Cor. xvi: 12. In all these cases we have *voluntary* mission work. And still not a word said about their salaries! Paul had now learned what want was—hunger, cold, nakedness, etc., and had worked at tent making to support himself and fellow laborers. It was while he was in Thessalonica that the Philippians "sent

once and again to supply his wants," Phil. iv : 16; and it was still later that they sent Epaphroditus to Rome to carry to him their liberality.

Paul went trusting in God, taking his chances for a living. The idea of a salary never seems to have entered his mind. And so of his co-laborers. Nor do we find that they ever used miraculous power to secure food and raiment. Their miraculous power rendered them no service here, and they were, as to a living, just as missionaries, and all preachers are now. What an example for us! Such are the facts, till we come to—

PAUL'S THIRD GREAT MISSIONARY TOUR.

This commenced probably in the latter part of 56, and he had Timothy with him. Starting again from Antioch (in Syria,) he spent on it about four more years. The history of this tour is found in Acts xviii : 23, to Acts xxi : 23. They visited Galatia and Phrygia, Ephesus, where he remained over two years. Macedonia, Greece, Philippi, Troas, Assos, Mitylene, Trogyllium, Miletus, Patara, Tyre, Ptolemais, Cesarea—Jerusalem, where he was taken prisoner, and so, we presume, hindered from reporting again at Antioch, his headquarters and his home church, which first sent him out.

PAUL'S FOURTH GREAT MISSIONARY TOUR.

The history of this is found in Acts 21st chapter to close of 28th. It occupied about five years; some two years in Jerusalem and Cesarea, one year on the journey to Rome, and two years in Rome. In this case, no church sent him; nor could we say he went voluntarily, though he preferred going to Rome to being judged by the Jews. He was *carried—a prisoner* in the hands of his enemies. Perhaps we might say, God sent him, and that the Roman governor sent him. At any rate, he

went, and he did good missionary work on the way, and all the time, both for the world and the church. His salary on this mission was much as formerly. He got much suffering. The Philippians did send him some aid, by Epaphroditus, while he was at Rome.

After this we have little that is clear and full concerning Paul's labors. He probably saw his old brethren, and then died at Rome, a martyr. But our rule requires us to stop where the Bible stops, and does not allow much for *conjecture*.

This brief outline of apostolic evangelization enables us to see *how* the gospel was first preached. It would not be a compliment to Paul, or to inspiration, to say that, in all this, there was *no plan*; that everything was at loose ends, and proceeded in a hap-hazard way! No, they had a well-defined plan. As with great military leaders, the plan of the campaign was not known to the rank and file before they started, nor very well as they passed along. But in the *end*, they could all look back and see it. Alas! for those who cannot *now* see the apostolic and divine plan for doing mission work! And *alas! alas!! alas!!!* for those who say there *is* no divine plan! As well might they say there was and is no plan for observing the Lord's day, for the government and shepherding of the churches, for raising money, and for aiding the suffering! Perhaps it might be said that, at the beginning, *Paul* had no plan, except to submit himself to the guiding hand of the God he served. For he had learned that, "Man deviseth his way, but the Lord directeth his steps." Prov. xvi: 9; Jer. x: 23. "Commit thy way to the Lord; trust also in him; and he shall bring it to pass." Ps. xxxvii: 5. Earthly parents can care for their children, without a miracle, but some writers imagine that our adored

Father in heaven does not now provide, direct and defend his children because they think *miracles* have ceased.

God had a plan. "Known unto *God* are all his works from the beginning of the world." Acts xv: 18. And his policy and plan are fully '*made known*' to the sons of men in the lives and labors of his servants, and his care for them also. By *copying* these we are assimilated to *God*, to his ancient and eminent servants, and are made useful and fitted for his presence and glory. Those who suppose they can *improve* on *God's* plan, thus developed, must be greatly wrong in faith, in mind, or in heart, or in all three. Yet the prevailing custom to-day is, to act just as if we could improve on the divine and apostolic example; that is, on the New Testament! And those who try earnestly, and in all things, to walk in these divine paths of light, are regarded as far behind the progress of the age! *They*, however, are content in it and with it. They would progress *in* it, *by* it, *with* it; not beyond it, not without it, or on any "improved" plan. *This is the grand issue of the day*, and deserves all attention. Let us follow it in all things, stop where it stops, and hear the scorn of those who, *pretending* to do so, go beyond, add to, take from, and alter at will the divine plan, just as they would one of human origin!!!

CHAPTER XXV.

CHURCH CO-OPERATION.—Must have direct precept, apostolic example, or necessary inference; raising funds for the poor and disbursing them missionary work; how Paul did both; churches did co-operate in choosing a man to travel with Paul to raise the funds; they must have proceeded in an orderly and business-like way, and we must; the time, place and detailed manner not being given nothing against the facts—an example; they had messengers, who could carry their will as well as their money; we go as far as the record goes, and there stop, and hence have no humanly organized societies on a money basis; what we have certainly found—13 items; what we have certainly not found—10 items; the finances of the church—how they collected money, by special collections, pledges, and especially by weekly contributions; excuses and objections; conclusion of the whole matter.

It seems to be settled and agreed, among intelligent and candid investigators, that for all acts of worship, and for all conditions of union, pardon and salvation, we must have *divine authority*. It is agreed, also, that in *obtaining* that authority, we must look entirely to the Bible. We cannot get it by dreams, new revelations, mental emotions, or physical feelings. It is further agreed that, when we come to the Bible, we must have—

1. A direct *precept*; or
2. An apostolic or primitive *example*; or
3. A *necessary inference*. An inference *not necessary*, is doubtful, and unauthoritative.

The precepts and examples we have considered and exemplified. In the synopsis of the first evangelization of the world, we saw church co-operation. 1. In *raising* funds for the destitute and suffering. 2. In *sending* these funds. 3. In *disbursing* these funds in *Judea*

through the *elders* in Jerusalem. This Paul evidently regarded as apostolic and evangelistic work ; for he did not turn aside from his apostleship, and yet he led in this. So did Titus and others. 4. The churches in Antioch and Jerusalem co-operated in settling a difficulty, and so removing a hindrance to the gospel and the prosperity of the disciples. Hence, we *infer* that they co-operated in sending out evangelists or missionaries. This inference seems legitimate and *necessary*. What other conclusion *could* we *possibly* come to from the fact that they co-operated in other matters of no graver importance ?

This conclusion is inevitable from a *second consideration*, viz. All Christians were of one family ; all were brethren, and had the same care one for another ; they loved each other as they loved themselves. They were all laborers in the same heavenly vineyard ; all soldiers in the same divine army. The honor of one was the honor of all. The suffering of one was a calamity to all. They *must*, therefore, co-operate in *every thing* pertaining to the interests of the cause, the honor of the Savior, and the salvation of souls.

A *third* reason for this inference is, the known and admitted fact that many things can be done better—more easily and effectually—that, indeed, many things cannot be done at all without co-operation. In a case so plain we *must* conclude that they adopted the wiser way, when they could do so safely and justly.

A *fourth foundation* for this inference is, the fact that, the churches *did* co-operate in “selecting a man to travel with Paul.” 2 Cor. viii: 19. The inference is *manifestly necessary* from this, that churches now should co-operate in sending out evangelists. But some have made efforts to explain this away. Let us, therefore,

pause long enough to consider the circumstances, facts and objects connected with the fact stated.

About A. D. 44, a single church (at Antioch,) raised and sent funds for the poor saints in Judea, to the elders at Jerusalem. About sixteen years after this, the destitution continuing, and the disciples having greatly multiplied among the Gentiles, Paul determined to raise another and larger gift for the suffering saints in Judea, and appealed to the churches in Galatia, Macedonia and Achaia. In A. D. 60, Paul wrote to the church at Rome, and said: (See chapter xv: 26-31,) "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them, verily; and their debtors they are," etc. Then he asks their prayers that this gift may be well received, and that he may be delivered from the unbelievers in Judea; which implies that he expected to carry this gift himself, knew he would be in danger, and had confidence in the prayers of the saints. His first appeal for funds seems to have been to the church at Corinth, A. D. 59. See 1 Cor. xvi: 1, 2. Here he directs them to collect their gift by the weekly contribution; and in verses 4 and 5, he suggests that they must appoint persons to carry the gift, that they must be recommended by a letter, and that, if necessary, he would go with them. In A. D. 60, he wrote his second letter to the Corinthians, in which he refers to the fact that they had promised a year before to aid this work, and suggests his fear that they might not be ready, and that, in that event, both he and they would be ashamed, since he had boasted of their liberality, when appealing to the Macedonians, and their zeal had done much towards causing the Macedonians to be liberal; and he shows that they could well afford to be liberal,

since God would bless them for it, with increased fruitage from their "seed sown." He also refers to Christ's example in becoming poor, that we might become rich; and to the former voluntary labors of Titus at Corinth, etc., and then to his coming visit to them, with the messengers on their way to carry this accumulated gift to Jerusalem. See 2 Cor. chapters 8 and 9. This second letter was carried by Titus, an unnamed brother, and other messengers of the churches. And though Titus had labored among them before, and was well known, as, no doubt, the unnamed brother was, yet Paul considered it proper for him to say: "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and [the propriety] of our boasting on your behalf." It was no small thing for these messengers to have Paul's commendation. And—"before the churches," addressed as a command to the church at Corinth, plainly *implies* that the churches were to meet with the church at Corinth, in some way, and for some purpose. Otherwise, how could the church at Corinth make this showing "before the churches?"

These messengers were sent on in advance of Paul and his company, doubtless to what we would now call a church co-operation meeting, one object of which was to raise fund, and have them ready at Corinth, when Paul should arrive, "that there be no gathering when I come." 1 Cor. xvi: 2. And he adds, 2 Cor. ix: 2-5, "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our

boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye), should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and to make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not at all of covetousness."

All this harmonizes with the idea that there was to be a church co-operation at Corinth, where the gifts of all the churches in Achaia should be concentrated, and ready when Paul and his company arrived. Otherwise there would be no harmony, or apparent appropriateness in this language. But while this church co-operation meeting is a matter of inference, the object is a matter of plain record. And the most obvious meaning of Paul's language is rendered more plain and forcible by the certainty that such a meeting would be the easiest and most appropriate way of getting ready, and concentrating the gift in question. They would also get personally acquainted, etc. 1 Cor. xvi: 2 is not rendered most clearly in C. V. "The living oracles" gives most fully and precisely the meaning, viz: "On the first day of every week, let each of you lay somewhat by himself, according as he may have prospered, putting it into the treasury, that when I come, there may be then no collections."

The Greek "*par 'eautootithetoo*," means, "let him place by itself," his contribution. It does not mean *at home*, as some allege. It says nothing of place. The next word, *theesaurizoon*, gives this. It means "treasuring up." To store or treasure up or put into the treasury, are its well established meanings. See all the Lexicons. It is

used twenty-five times in the New Testament, and always in this sense. The Jews had a regular treasury, and Jesus saw the rich and the poor casting into it. The antitype—the church of Christ—must needs have a treasury also. If we only had *ton idion oikon*, (which means at his own house or home; 1 Tim. v: 4.) following *par'eauntoo tithetoo*, and did not have *theesauriza*, “treasuring up,” we might translate this verse “put somewhat by itself” at home; and then we might put it into the treasury on some other day, perhaps. But at home is not in the verse, and no one can put it there. Putting something by itself is not putting it into a treasury. Besides, putting it by itself and keeping it at home would frustrate Paul’s purpose in giving the order, *i. e.*, “that there may be no gatherings when I come.” If it was in each one’s home, the gathering would have to take place after Paul’s arrival; and then it would go into the hands of the messengers, and not into the treasury at all.

The Lord’s day, and around the Lord’s table, next to the shadows of the cross, are the best time and place for liberality. Witnessing the sufferings of our fellow-mortals weakens our affections for money, and opens our purses. This reading is, therefore, strictly correct. There are two acts commanded: 1. Put something by itself, as in the presence of the suffering Savior. 2. Put it into the treasury. This latter act necessarily implies a treasury, and the weekly meetings. This was one of the four items observed from the beginning. Acts ii: 42.

Now let us more carefully consider this unnamed brother, “who was chosen of the churches” to travel with Paul, and whom Paul sent forward to Corinth to have the gift ready. “Was chosen” refers to the past

act. Perhaps it was a year before. What is said of him? His "praise is in the gospel throughout all the churches." 2 Cor. viii: 18. "And we have sent with them our brother, whom we have often times proved diligent in many things, but now much more diligent upon the great confidence which I have in you." Verse 22. This seems to refer to a third messenger who accompanied Titus and this unnamed brother who had been, some time before, "chosen of the churches" to travel with Paul, and aid him in this work. Titus and two such men, with this second letter, would go far to insure the readiness of the proposed fund. They were all popular and well known preachers—praised in all the churches. Now, while the special object of the choosing of these brethren was, to aid in getting ready this gift, the inference is absolutely necessary that they preached to the world; and taught the disciples other Christian duties also. This is a necessary inference, because they were well known and much loved preachers, and were, doubtless, chosen on this account; and because this would obviously be the very best way to accomplish the special object of their mission. It would for many reasons, be altogether absurd to conclude that they ceased to preach on being appointed to this special work. Let it be settled, therefore, that they were preachers, and did the other work of evangelists wherever they went on this special mission. There is no evidence that they went with Paul to Jerusalem. The narrative shows that ten or a dozen brethren did go with him, but, so far as the record goes, these brethren did not go beyond Corinth. "Traveling with Paul," refers to collecting the fund—not to conveying it to Jerusalem. These popular evangelists would be the best agents to secure the fund. Others could as well aid in carrying it.

But an excellent and able brother says, by way of objection, that "we have no account of a meeting of the churches to choose this man, or of the manner in which he was chosen." True enough. But does this prove they did not have such a meeting, and that they did not choose this man? We have no account of a meeting to choose bishops for the churches, or of the special manner in which they were chosen. But we know they had bishops, and we know, consequently, that there must have been a time, place and manner of choosing them. We are just as certain of this as we can be that they had bishops. The meeting, the time, place and manner are necessary inferences in both cases. It is enough for us to know they had them. The inference is, that the manner of choosing them was decent, orderly and just. As well might we say there was no meeting and no plan, or order in selecting bishops and deacons, as that there was no meeting of the churches, and no plan or manner of choosing this man to travel with Paul.

Here, then, is one case in which the churches co-operated in choosing a preacher to travel with Paul. The time, place or manner cannot nullify the fact. The choosing was not at the wrong time or place or in the wrong manner. One such case establishes the principle as well as a thousand could; and especially owing to the nature of the case, and the circumstances connected with it. Here is apostolic example for choosing. The necessary inference is as to the time, place and manner. It is a fair and necessary inference, also, that this church co-operation sustained the man of their choice. They would not demand that he should go at his own expense, or that Paul should support him, or that any one church should support a man "chosen by a plurality of the churches."

For two reasons, the conclusion must be that, the churches co-operated by their own chosen messengers:

1. It was not practicable for them to do so in mass.

2. We see they had messengers, and sent them on many occasions, as appears in our synopsis of their early work, and as appears in first of Revelation in the seven churches of Asia, etc. These messengers were never law makers; they were not properly *delegates*. They carried funds, words of cheer and comfort, etc., and did specific things: such as choosing a man to travel with Paul, and any other specified service. When James, Cephas and John agreed to give Paul and Barnabas the right hand of fellowship, as laborers among the Gentiles, they charged them especially to "remember the poor, the same which I also was forward to do." Gal. ii: 9, 10. The unnamed brother "chosen by the churches," was to do all the work of an evangelist, but he was especially to look after the fund for the poor; he was the traveling agent of the churches, to attend especially to this work, while he preached and taught as others did. So, the ancient messengers always had special works to perform; but they were never sent to make laws for the churches. Jesus Christ did that to perfection, through the apostles, by the inspiration of the Spirit.

Thus we see that co-operation is natural, scriptural and necessary. And hence, when the churches have failed to co-operate in missionary work, and other works necessary for the promotion of the gospel, individuals have got up humanly devised and organized societies for these ends. Let the churches meet, by their messengers, and co-operate in every good work, orderly, justly and wisely, and all who are in seeing distance will soon be convinced not only that everything to be done by the churches can be done this way, and without any

humanly organized society, but that this is far superior to all other ways, just as all God's ways are superior to man's ways. Why should not God's way succeed better now? It did succeed better anciently. The commission to preach the gospel to every creature was received by about one hundred and twenty disciples, A.D. 33, and in A.D. 64, Paul writes to the Colossians and affirms that it had then been done. See Col. i: 6, 23. Four years before, A.D. 60, he said to the Romans: "Their works had gone to the ends of the world." Rom. x: 18. That is, in twenty-six or seven years, a few poor disciples, while opposed by the Greek and Roman world, by "the world, the flesh and the devil," "as a roaring lion," succeeded in preaching the pure, simple gospel "to every creature under heaven," in the very language and Spirit of the Savior! And with no humanly organized society—with no society or organization but that found in each congregation of disciples—bishops and deacons; except as the churches voluntarily co-operated as we have seen. Where is the human missionary society that has succeeded a tenth part as well? It is absolutely no where on record, and not in existence to be put on record! With what face, then, or what show of reason can any one plead for human societies!!! Almost as well could Baal's prophets plead for Baal! Indeed, several of the best informed and warmest friends of humanly organized missionary societies, have undertaken to show that these societies are complete failures! And it cannot be denied, that every convert made by them has cost an amount of money so far beyond all primitive example, and all reasonable necessity, as to greatly discourage all concerned.

Another feature here deserves notice, viz: God's ancient church missions made only *Christians*; never de-

nominations; while these make Methodists, Baptists, Presbyterians, etc.; build up sects and parties, and promote strife among those who, if they are really converted to Christ, ought to be "of one heart and one soul." The Bible knows no more of these several churches than it does of these missionary societies. No man would ever think of one of either from reading the Bible.

Let us come back to the Bible in everything. True Christians cannot be content with the best that ever can be done on man's plans. They cost too much, are too slow, and do not unite God's people, or make their converts like the first Christians. Let us go back and copy their example. Are we not repeatedly commanded to do so? Our zeal for God and for souls should cause us to turn away from all humanisms in religion, and carry us back to apostolic days. If the object was to furnish employment for people, at good wages, we might look after human organizations. But if we would honor God and save souls, we must work after the divine pattern.

If the progress of the age has gone beyond apostolic example in mission work, the New Testament organization and government of the churches, the ancient music in the worship, etc., then may we listen to the infidel who claims that this age has progressed beyond the rest of the Bible also, and that we should get a new suit, *cap a pie*! Why patch up the old garment? Why put new wine into old and worn-out bottles? And who could answer? *No!* Ten thousand times *NO!* This progression beyond the Bible, and contrary to it, under the spacious plea of "keeping abreast of the times," using "sanctified common sense," doing the work of the church "on business principles," etc., (as if the Bible was

not the best business book on earth!) would lead us to Babylon—to infidelity! And it is time we were examining the road we are in. Improving the gospel, or anything in it, would be like improving Jesus Christ! There is no wisdom in man or for man, poor, frail and sinful as he is, to compare with accepting Christ, the crucified, in humble, hearty obedience to his gospel, getting into the straight and narrow way behind Paul, and walking in his footsteps as closely as we can. “There is a way that seemeth right unto man, but the end thereof are the ways of death.” Prov. xiv: 12; xvi: 25. Paul’s way leads to the heavenly Jerusalem now, as it did anciently; and, thank God, is not closed or barred! Nor is it in the power of man to close it, or obstruct our travel to it. We may forsake God’s law, as the prophet did at Bethel, 1 Kings 13th chapter, especially verse 18. Let us “search for the old paths and walk therein,” the “old high way of holiness.” “Be not deceived.” “God is not mocked.” “He that soweth to the flesh, shall of the flesh reap corruption.” Come back, walk in the old way and live. The wrong road never leads to the right place. Beware!

WHAT WE HAVE CERTAINLY FOUND.

It may be well to note here distinctly, some of the things certainly established in this investigation.

I. Distinguishing between incidentals and acts of worship, we have certainly seen that, in divine worship, we must have divine authority; and all incidental matters must correspond with this. It will not do for us to throw the burden of proof on others, saying prove that this or that is wrong. We must prove that it is right before we do it, or require others to do it, or to hear it. We must be “fully assured,” (Rom. xiv: 5, 23,) and

have no doubts of its scripturalness. "He that doubteth is damned"—condemned—"if he eat," or if he do anything else, of this class when he is not certain it is the will of God. It is both dangerous and sinful to walk in the dark here. In other matters we may be in doubt, but in worship we must walk in the light or not at all.

II. We have certainly found that primitive example is as authoritative as apostolic precept. It is positively enjoined upon us. To know what the primitive Christians did, and how they proceeded, under the direction of the apostles, is, therefore, to know how we should proceed, and what we should try to do. This is our rule.

III. We have no more right to "go beyond the word of the Lord," than we have to stop short of it. Num. xxii: 18, 28; xxiv: 13; 1 Kings xxii: 14. "What hath the Lord spoken?" "How readeest thou?" Luke x: 26.

IV. We have found that a large number of the missionaries went of their own accord, *i. e.*, voluntarily, having only the general authority of the Savior, "go preach the gospel," and the approbation of their brethren.

V. We have found that single congregations often chose and sent messengers, or missionaries; as when the church at Jerusalem sent Peter and John to Samaria, Barnabas to Antioch, and afterwards Judas and Silas to Antioch. Antioch sent Paul and Barnabas, and others to Jerusalem; and Antioch sent out two foreign missionaries, who returned and reported to the church—not to a special board.

VI. We have seen that congregations co-operated in raising and distributing funds for the relief of the poor,

the elders in Jerusalem receiving the funds, at the hands of the messengers, and disbursing them to the poor in Judea—not in Jerusalem only.

VII. We have seen that the congregations at Antioch and Jerusalem co-operated, by their messengers, in settling a serious difficulty, not only at Antioch, but between the Jews and Gentiles generally; and that the presence of the apostles and the miraculous power of the Spirit, did not supercede the participation of the elders and the whole church in that case, and that the decision went out from the elders and the church, as well as from the apostles. Acts xv.

VIII. If we follow these examples, then all the congregations in a given region will raise funds, under the prompting of some agent or agents, like Paul and Titus, will choose messengers, and send the funds to the elders of some central congregation, who will disburse them wisely and justly; and, when serious difficulties disturb, or threaten the peace or prosperity of the church, messengers will be chosen by the several congregations, who will meet with some one congregation and consult, and confer as to what may be scriptural and best." "In the multitude of counsellors there is safety," comparatively at least. Prov. xi: 14; xv: 22: "Without counsel purposes are disappointed; but in the multitude of counsellors they are established." These councils are not to make laws; but to determine matters of expediency under the laws. The danger in these councils is, that they will transcend their bounds, especially if controlled by preachers. The history of the church, as appears elsewhere in this volume, shows that the preachers did usurp authority over the churches to the destruction of congregational independence, the government of the church, etc. And the strong ten-

dency is in this direction now. Preachers' meetings are, therefore, generally dangerous. Indeed, while the *lawfulness* of large annual or other gatherings of the disciples is clear and plain, their expediency is becoming more doubtful. The disciples, bishops and deacons can meet and confer with safety and great profit; but whenever preachers and preacher influence and management prevail, evil results follow. Hence, many excellent disciples have doubted the propriety of such meetings now, because the preachers will run them in their personal interests, and for the introduction of corrupting and divisive innovations. At this point individual judgment must prevail. We are the freed children of God. Sometimes they may be best; sometimes not. The cause prospered well for some twenty-five years before there was any such meeting; and it is prospering now, in many localities without them. Sometimes even more than where they are held. It prospered in the early days of this reformation without them and can now.

But all blessings have been abused, and nothing is to be refused entirely on this account. The presence of the apostles and miraculous power in the council at Jerusalem cannot supercede the necessity of such councils now when they may safely be held. Their presence rather intensifies this necessity. If the council of the elders and the whole church was necessary with these, is it not more necessary without them? But let it be a council of the elders and churches, not dominantly of the preachers, especially those of the modern kind, who are always looking out primarily for their salaries, as we know the ancient preachers did not. These look first for their salaries—and large ones, also! Those looked just for souls, and were willing to suffer, if need be, and trust in God.

IX. We have certainly seen that a plurality of congregations co-operated in choosing a man to travel with Paul, whose special mission was to aid in raising funds for the poor saints, though he, like Paul, did also the other work of an evangelist.

X. And we have seen that our knowing the time, place or minutia of this choosing, is rather against the fact clearly stated; since we are no wiser as to the time and particulars of the choosing of bishops and deacons by individual churches, we are assured it was in a decent, orderly and just way. This is true expediency—the best way of doing a lawful thing. The lawfulness of this we have seen. Its expediency is largely left to the churches—when they are able to choose and send out a home or foreign missionary, and the time and place of meeting, precisely how the choice shall be made, etc.

XI. We have seen that they did not need and did not have any organization we would now call a society; that they had no organization or board, except as decency and order required, in the meetings of messengers of the churches; that all that was necessary to the end in view was lawful; and that no more could be lawful or expedient. Having more organizations, officers and formalities than necessity demands, is going beyond law, and must be highly *inexpedient*. All these are human and anti-divine! All that is necessary is divine. But this, like other features of the gospel system, is very simple. Messengers of churches assemble. They may need a chairman, secretary and treasurer, and possibly committees for special parts of the work contemplated; or they may not need these. Sometimes they do not. When they are needed, then they are lawful, because all that is really necessary to the doing of a

command is in the command, and has the same authority the command has. But nothing beyond real necessity is lawful, or can ever be expedient. And that no more than what are here enumerated can be necessary, lawful or expedient, is proved beyond question by this.

XII. We have seen that the first Christians, our pattern, succeeded in preaching the gospel to every creature in less than thirty years. So long as we judge men and things by their results we are compelled to conclude that this plan—their plan—God's plan—was, and is, beyond all comparison the best plan. The cause of our failure in mission work is, our departure from this plan. All the talk about regularity, business rules, assurance of permanency, etc., is like all the other objections to God, and his ways, inexcusably absurd, unlawful and inexpedient. What is more orderly than the gospel? What is more business like? What is so permanent as "the church of God, the pillar and support of the truth?" What is so reliable as the promise of God? Surely human societies and human promises are not to be compared with these.

XIII. We have certainly found the duty of evangelists, or missionaries. At least we have found what both the apostles and ancient evangelists did; and either these were their duties or they left off their duties in order to do them. Their whole time, talents, and energies were demanded and pledged; and if they turned aside from them to do other things, then they were not faithful apostles, evangelists or preachers. But they were faithful. And, therefore, what they did, belonged to the work of apostles and evangelists. And the duties of ancient evangelists are the duties of evangelists now. There is no other certain way of defining and circumscribing the duties of evangelists now. (1) They

preached the gospel and baptized believers. (2) They founded and set in order congregations. (3) They aided in settling difficulties in the congregations, as servants, not as bishops, pastors or lords. (4) They spent days, weeks, and sometimes months, aiding churches in making disciples. (5) They raised funds for the poor saints, carried them as chosen messengers of the churches, and arranged to have them distributed through the elders of a congregation. (6) They taught the whole of Christian duties, reproved sin and encouraged righteousness.

XIV. We have seen the clearest proof of what is usually called the independence of the churches. There is not the slightest intimation that any church ever attempted to interfere with the affairs of another; or that any council, or association of churches ever attempted to supervise the actions of any single church. We have seen an entire absence of all humanly organized societies, all confederations of church, etc., except in the cases named and set forth, for voluntary co-operation in good works, etc. Hence, to go beyond these is not only to go in the dark, but against the light. In no instance had a preacher "charge" of a missionary station, or a plurality of churches, or even one church. The scriptural bishops only had "charge" of the churches; and for any one man, or any other class of men to claim to have charge of the church, or churches is to "lord it over God's heritage!" That is over God's saints.

XV. The facts and truths here presented seem to make very plain the cause of the failure of the gospel and the church, so far as there has been a failure, viz: Earnest workers, pious and God fearing men, and women, have been induced to abandon God's ways for the organization, teaching training and government of the churches; and for doing mission and other philan-

thropic work. When, and so long and so far, as God's ways were followed, the cause prospered against all opposition, and despite of all odds; and those who enlisted in it gave up the world and its vanities, and were solemnly consecrated to the divine service. They were true Christians. Christian union, true piety, brotherly love, and an abounding in liberality, zeal and good works prevailed. They were the rule, not the exception, as since the departure from God's ways. All history attests this. The lives of the converts were the best evidence of the truth and excellency of the system.

Hence the unquestionable conclusion, that, to remedy all the evils complained of, stop the mouths of gainsayers, "cut off occasion from those who seek occasion," and give the needed encouragements to the true workers for God, we must at once, and forever, abandon the ways of men, and accept the ways of God in all things, as shown in the lives of the primitive Christians. There can be no other remedy; and we have the assurance of God himself, and of all history and experience, that this will be effectual, complete and permanent. The ancient gospel and the ancient order will give the ancient success! How plain and encouraging!

Now, in contrast with these fifteen items certain and plain, let us note some things they did not have or do:

1. The preachers never hired themselves out, unless Paul did this in making tents. He did not in preaching.
2. They never stipulated for salaries, giving so much gospel or labor for so much money.
3. They never had any salary in our modern sense of the word. They only "lived of the gospel," if they did that.
4. They had no promise or assurance of support from man—individuals, churches or co-operations, in any case given.
5. They trusted God's promise.
6. In a

few instances they were not supported; and in no instance did they receive more than a living. This was the extent of their wages, as it was that of "the ox that treadeth out the corn." 7. They never, as evangelists, "took charge" of churches, or became pastors, in our modern sense and style, or in any true sense of the word. 8. Some bishops "labored in word," *i. e.*, preached the gospel, or did the work of evangelists, as well as the special work of bishops. They were home preachers, not missionaries, except to a very limited extent. 9. Evangelists never preached to churches—they taught them till they were officered; and then aided the bishops, at their request. 10. They never, in any instance, disregarded the independence of the churches. Even the apostles would not choose deacons or bishops for them; they only ordained them after the congregations chose them. And if we would reproduce primitive Christianity, preachers must do now what they did then so far as they are able, and must not do now what they would not do then. Only this is copying the pattern given us to work by. If these facts seem hard and revolutionizing, still they are facts; and no man can controvert them with an open Bible—try it who will! All the excuses and objections of men, or their demands for personal accommodations and assurances, which ancient preachers did not have, cannot alter the teachings of the New Testament. Their only effect must be to disparage and discredit its inspiration and fulness, and hinder the triumphs of truth. If we have the same faith the first preachers had, let us show it by our works. Otherwise we may show that we have a great lack of faith.

CHAPTER XXVI.

CHURCH FINANCES.—Importance of finance; how money was raised under Moses, regular taxes, free-will offerings, and special collections; money collections under the Gospel, pledges, and the weekly contributions, all free-will offerings; aid for the poor, missionary work, all collections on the same principle and for the one great purpose; all appeals to the flesh, all fleshly appeals and human methods forbidden; the reason of our failures, human plans, ways and notions instead of God's; absolute necessity for returning to apostolic Christianity in order to have apostolic Christians, union, success etc.; excuses and objections answered and difficulties removed, all by copying primitive examples; cutting off church amusements, entertainments, worldlyisms etc.; walking closely in the narrow way.

No government, or important work has ever been carried on without money, or its equivalent. The primitive church was not. Almost at the beginning, they had a table for the poor, supplied, so far as we can determine, by the voluntary and special contributions of the disciples. Some of them sold their lands and, bringing all the proceeds, laid them at the feet of the apostles, to be distributed as they were needed. Then, in ten or twelve years, the first Gentile church raised and sent money to the poor in Judea. And though we find very little said on the subject, as compared with the very much said on it now, it is evident that each congregation had its own treasury, and supplied and raised it at its own discretion.

The Jewish system, given as a type for us, had three ways of collecting money, which have been shown already.

I. Their *Taxes*, as we would call them. These included their tithes, poll tax etc., which were compulsory.

II. Their free-will offerings of various kinds; and they were very extensive in the best days of the nationality of the Jews.

III. *Special collections*; as for the building of the Tabernacle, the Temple etc. They were often princely in magnitude and excellence; and were to meet special demands. Often they trenched on their capital. These were free, not compulsory.

The antitype makes *no compulsory* collections. It relies on *regular free-will* offerings; and special collections for special demands. The *manner* of collecting contributions under Moses is not given in detail. Under the gospel we have three ways:

I. *The weekly contributions* into the church treasury, as God has prospered each member. The literal rendering of I Cor. xvi: 12 is: "Now, concerning the collection, which is for the saints; as I ordered the congregations of Galatia, so also do you. On the first day of the week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come, there may be then no collections." To this agree Dr. Young's translation, the revision, and others. There are two ideas here; one to put something *by itself*, *par eauto tithetoo*; the other to put this into the treasury, *thesaurizo*; which is in the church. And here we should note. 1. *Every one* was to do this. 2. It was to be done every first day of the week; (which implies the weekly meetings.) 3. It was *to be as God had* given them prosperity, causing them to look to God for prosperity in pecuniary matters, as well as in spiritual matters. This command was not fully obeyed if only *a part* of them contributed; or if *all* contributed *once a month*; or if all contributed every Lord's day, but *not as God prospered them*. 4. It was to be done cheerfully, i. e.

willingly ; 2 Cor. ix : 7, referring to the same collection. Since apostolic days, we have on record a case where a contribution was *refused by man* because it was not as God had prospered the giver, not according to his *ability* ; and one where a contribution was refused because it was not given *cheerfully*.

II. “ *That when I come there may be then no collection,*” fairly implies that if the promised gift was not ready when he arrived, he would make collections *then, special* collections. He evidently sought to avoid the *necessity* for this, by having the gift ready by the weekly contributors. But the *lawfulness* of special collections is apparent here. They are *lawful*, but not expedient, except when the weekly collections have failed to supply the treasury sufficiently. At the beginning of the church there was such a necessity, to supply tables for the poor ; and so there may be in building houses for worship, etc. The churches “ *helping forward* ” Paul and others, and their being “ *brought on their way by the church,*” may have been out of the church treasury, which was supplied by the weekly contributions. So, also, the sending to Paul at Rome, by Epaphroditus ; and sending to him twice in Thessalonica, and the expenses of the messengers may all have come from the church treasury, supplied in the regular way. And so, likewise, the sums sent by the seven Asiatic churches to John in Patmos, and the expenses of the messengers. For it is not reasonable that they bore their own expenses, or that they went empty. But if the church treasuries were not sufficiently supplied, it was lawful and proper for them to make *special* collections. This necessity will not often arise, however, in a faithful church of a few years standing. God will sufficiently prosper them, and if they give accordingly, the church treasury will be amply supplied for all ordi-

nary calls. Unfaithfulness on our part dries up, or shuts off, the prosperity God would have given, as in the case of the Jews. See Mal. iii : 10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." Paul, 2 Cor. ix : 6—11, while urging liberality to the poor, urges this very forcibly, and lest it may not be well remembered, or turned to and read, it is here transcribed :

"But this I say : He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound towards you ; that ye, always having all sufficiency in all things, may abound to every good work : as it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness," etc. We are too apt to forget, that God has anything to do with our harvests now, with the rains, the storms, the drouths, mildews etc., and so not to pray for our daily bread, or to give thanks for it when it is given. Paul would cause his brethren to feel their dependence on God, that all their labors may be prospered. He would have them feel that their *harvest*, as well as their lives, were in his hands, and that "he careth for you." 1 Peter v : 7. How good to feel that *we are now* in the hands of an Almighty and All Gracious Father, who "careth for us, and will never leave or forsake us,"

that he watches our harvests, numbers the hairs on our heads, listens to all our cries, and bottles carefully our tears! With *this faith and this understanding*, we can *afford* to be liberal. And when we are weaned from the love of the world, and look to God for safety and prosperity, *we will give as he gives to us*, and the church treasuries will be full to overflowing. We can then draw upon them freely for every good work. Not so when only a few contribute, and they irregularly, and not as God has prospered them. It is encouraging to know that some are faithful in their contributions, as in other things (and as at the beginning.) They not only give as God prospers them, but when hindered from the meetings of the saints, they carefully put their prosperity "by itself," and preserve it till they can attend, or they *send it*.

Faithfulness on the part of Christians will thus supersede all necessity for *human* plans for getting money. *Unfaithfulness on the part of the church, is the foundation of all human devices in the worship and work of God.* And to get rid of meetings "to devise ways and means" for good works etc., we have only to return *practically* to primitive Christianity. This will purge out all humanisms, all bitterness, strife and corruption; heal all divisions, bring back prodigals from the church and turn sinners from darkness to light, the true, pure light of truth and of God! Oh! for that blessed day! *And it will come.*

III. *Promises or pledges.*—The church at Corinth, about the year 59, certainly *pledged* to Paul a contribution for the poor saints in Judea, as he was going into Macedonia. It does not appear that the exact *amount* was *specified*. But it was clearly understood that, when Paul returned with what he would get in Macedonia, on

his way to Jerusalem, it would be ready. And instead of complaining of this, as unscriptural and wrong, Paul "*boasted*" of it to the Macedonians, that "Achaia was ready a year ago," and he adds: "Your zeal hath provoked very many." See 2 Cor., eighth and ninth chapters. But then, (as it is now in such cases) there was reason to fear that the promised gift *would not be ready*; and Paul sent forward his companion, "chosen by the churches to travel with" him, and certain others, with his second letter to make sure of its being ready; lest, when he came, with the messengers from Macedonia, before whom he had boasted of their liberality, he should be "ashamed of this confident boasting."

Pledges or promises are therefore *lawful*, best in exceptional cases, like special collections. But this pledge was to be redeemed out of the church treasury, and from the weekly contributions, if they were faithful. And the special collections referred to were to be only a *resort*, in case it was *not* ready. All this seems very plain. But there are here, as in other cases of plain scripture teaching,

EXCUSES AND OBJECTIONS.

1. We are told that this weekly contribution was for the poor saints in Judea, and that it is not an example for raising funds for missionary work, or other works of the church. We have seen, however, that this was apostolic and evangelistic work, since Paul and several evangelists engaged in it. This fact forever nullifies this excuse. The preachers in Judea were, doubtless, as poor as any other class; and they, like the rest of the poor, were to share this fund. But providing for the poor is as clearly missionary work as preaching the gospel. So is preparing places for the assemblies to meet

for worship, and everything else necessary to the conversion of sinners and the prosperity of the saints. Besides, there can be no sensible reason why the best way to raise means for the poor saints in Judea is not the best way to raise means for every other good work. It was adopted because it was the best way to raise funds; and *all experience* has shown that it is *now* the best way, the most philosophical, and the most successful. God's way is *always* best. The fact that men have objected, and are objecting now, is nothing against it. They have always been objecting, and probably will continue to object, till there is far more light and purity in the church.

2. We are told that *it is impracticable*, because farmers and others cannot tell how much they are prospered each week. This, with the objection to the churches being under the care and rule of their own chosen bishops—their home elders—and in favor of the one man hired pastor from abroad, is simply an objection to the teaching of the scriptures. This is all. There were farmers, and persons engaged in the different occupations anciently as now, and it was practicable *then*. Why not now? True, sometimes one may not be able to determine *precisely*; but we know how to be *safe*. It is better to go beyond than to fall short; just as it is better to *suffer* wrong than to *do* wrong, and so cause others to suffer. Those who do not “give till they *feel* it,” do not make much of a *sacrifice* to God—if *any*. Giving our remainders, our crumbs, our lame, halt and blind, cannot be pleasing to God. It was *abomination* under Moses, and God has not changed. We have been recently taught to sing for Jesus:

“I gave my *life* for thee—

What hast thou given for me?

I *suffered* much for thee—
What hast thou borne for me?
I left *my all* for thee—
Hast thou left all for me?"

Alas! for those foolish virgins who raise a little finger toward heaven and imagine they have done wonders, and are in the highway to glory!

If there is anything clear and certain, it is that the weekly contribution is God's way for collecting funds for all church purposes. Special collections may be made and pledges may be given, in special cases, as in the beginning of a congregation, in terrible calamities etc., and when one has not in hand what he is willing to give, or when the receiver is not ready to take charge of it, as when Paul was at Corinth, A. D. 59. But the rule remains, and is not affected by these special cases. It will be time enough for us to depart from it when we cannot follow it. And when we must depart from the weekly contribution, we are still restricted to scriptural examples in getting money. The modern plans for worming out money from unwilling hands are utterly out of the question. Getting money "for the Lord" by pampering pride, gratifying and encouraging worldly and fleshly passions and lusts, pleasing an ungodly fancy, or any way that encourages the "lust of the flesh, the lust of the eyes and the pride of life, which are not of the Father, but are of the world" is "crucifying the Son of God afresh, and putting him to an open shame." 1 Jno. ii : 16, Heb. vi : 6. Peter says. "Abstain from fleshly lusts which war against the soul." 1 Peter ii : 11. Paul says; "They that are Christ's have crucified the flesh, with the affections and lusts." Gal. v : 24. It is, therefore, very sinful to do anything, in order to get money "for the Lord," that strengthens and encourages the

flesh, "the lust of the flesh, the lust of the eye, or the pride of life," all of which sincere Christians have crucified. The end does not sanctify or justify the means. All these worldly ways of getting money are helping the enemy, and dishonoring the Lord. This shuts off and inhibits all raffles, jug breakings, kissing matches, selling young ladies, popular festivals in the church, and all young theatrical performances, also all appeals to our love of worldly honor, as having our names in the papers with the amount we give etc. Those who give for such purposes are like the selfish Jews who followed the Savior "for the loaves and fishes."

It does not follow that a few Christians may not make a musical concert; the music being elevating and purifying; or a dinner, or supper, to meet the necessary demands of our nature, and receive pay for their labor. They give a full equivalent for all they receive, and do good to the hearers and eaters. Good music has a good influence. Matthew Levi made a feast, and Jesus attended. Jesus, his mother, and his brethren attended a wedding. But in these cases, the honor of God and the best interests of man were the objects, not the gratification of the lusts of the flesh, etc. If we make feasts or music, or "whatsoever we do in word or deed," we should do all "in the name of the Lord Jesus" and "to the glory of God." Col. iii : 17—23, 1 Cor. x: 31. These surely forbid all worldly amusements, which are merely for the flesh, and do not include any proper recreations. Recreation is *re-creation*. Jesus, weary with toil, and sad on account of the sin and folly of man, said to his disciples: "Come ye yourselves apart into a desert place, and rest awhile." Mark vi : 31. *Rest* is *re-creative*. *Sleep* is the best *re-creation* generally; it is "tired nature's sweet restorer." The fact that we need

re-creation, and may find aid in what are called "*innocent amusements*"—as explaining the wonders of nature, or the works of art; finding out riddles, and proper athletic exercises, does not prove that we may partake in mere worldly amusements, which strengthen the evil propensities within us, and so corrupt, and do not elevate or purify. To make, hold, or aid these is, to be partakers of evil. No amount of money can be a compensation for this. To *attend* such exhibitions is sinful. "For he that biddeth him God-speed is partaker of his evil deeds." 2 John 11. "Neither be partaker of other men's sins, keep thyself pure." 1 Tim. v : 22. The bishop, as an example, must not get money "by base methods;" (Titus i : 7.—*Living Oracles*.) as letting houses for saloons, or for any unlawful or unscriptural purpose, such as modern church festivals. If a bishop, as a typical Christian, may not do such things, others may not. How inconsistent and out of place for a preacher or bishop to sell in his store "gold, pearls and costly array," and other things, the entire tendency of which is to strengthen the flesh and encourage pride, just for the sake of base gain, "the mammon of unrighteousness." Some of them will not quite sell whiskey. This would be unpopular, with the better class of the community, and so hinder them from selling costly array; but they will sell tobacco, and sometimes rent houses for saloons and other base purposes! Now, except the unpopularity of the saloon business, why not follow that also? The tendency of excessively fine dressing and of tobacco, etc., if not so strong, is of the same nature. It is all in favor of the enemy, and in disobedience to Christ. How could these lovers of mammon say, as Paul did, 2 Cor. vii : 2, "Receive us; we have wronged no man, we have corrupted no man, we have

defrauded no man"? Their merchandise, etc., at least, tended to corrupt, to defraud, and so, to wrong their customers and associates. Paul would have Christians to "live honestly before all men," to earn what they receive from others, as a rule at least. They are not to "take something for nothing" but these money lovers take much for that which tends entirely to evil! Alas! for preachers and elders, or others who do this! Certainly this is neither the golden rule nor the law of love. Paul got stripes and imprisonment for such plainness of speech, and John the Baptist lost his head for pointing out the sins of king Herod, but he did not lose his soul! This is encouraging. "What shall we have therefore? Well, we will not have the sins or the blood of others on us if we "walk in THEIR footsteps."

Individual and personal contributions are not named here as *church* methods of getting money, because they are individual and personal. We have many examples of personal gifts and aid. Phœbe was "a succorer of many and of myself also," says Paul. And Mary "bestowed much labor on us." Rom. xvi : 2, 6. Luke viii : 1—3. We are told that Mary Magdalene, Joanna, Susanna, and "many others ministered to him of their substance." At the crucifixion, these and others, by personal contribution, embalmed his body. Paul was willing to assume personally, to pay Philemon whatever Onesimus might owe him. Phil. 18, 19. This was a personal gift. Individuals may, therefore, bestow their means themselves, upon worthy objects and persons, without putting them into the church treasury. When they do so in the name and by the authority of the Lord Jesus, and to glory of God, it is not to the honor of any human society, policy, or plan. It is by a church member, and thus we give "unto him glory in the church, by Christ

Jesus, throughout all ages, world without end." Eph. iii : 21. If one should sustain a mission, or especially aid it, build a church house, etc., he may put into the treasury proportionally less, and the church being aware of his liberality, will not complain.

We see, then, how full the divine examples and instructions are, as to the finances of the church, and how completely all modern human methods are superseded and inhibited. When we practically return to primitive Christianity, we shall need none of them. And as we will have the apostolic gospel and ways, so will we have *apostolic Christians*, and they will contrast with the mass of *modern Christians* about as the modern gospels and ways and means contrast with the ancient and apostolic. The cause and effect will correspond. As we sow, so must we reap. If we sow human gospels, human names, creeds and ways, we reap worldly and fleshly members. The worshiper is assimilated to the object and plan of worshiping; the converts to the agencies and means of their conversion. It would, therefore, be entirely absurd for us to expect apostolic Christians in heart and life by human societies, human gospels and ways of sectarianism in any form. Let us hasten to Jerusalem, and getting close behind the apostles and first Christians, walk in their tracks step by step. Then may we have *true Christians*, whose lights will shine as "a city on a hill that cannot be hid." All men will take knowledge of them that, "they seek a city" above, and riches, honors and pleasures unutterably beyond all things earthly. Such people can afford to be brave, self-sacrificing, patient and persevering, as were the first Christians. They will have the same love one for another, and in honor they will "*prefer*" each other. They will not murmur or complain, as Paul

never did. They will "take joyfully the spoiling of their goods." Of course, they will joyfully devote them as they may be able, to the cause of Christ. Instead of waiting to be persuaded, or holding their money with a death-grasp, they will be like the Macedonian Christians, who "to their power and beyond their power, were willing of themselves, praying us with much entreaty that we would receive the gift," etc. 2 Cor. viii : 3, 4. They will be both industrious and economical, and if they have little or much, they will not spend it for trifles, as "gold and pearls and costly array." Should such a people rise up in our midst, and stand erect before us, they would be so unlike the fashionable Christians of the day that, like oil and water, or other non-assimilants, they could not mix.

That the *principal cause* of divisions, and worldliness now so prevalent, is the departure from the letter and spirit of the gospel, is very manifest. Human societies are multiplying and prevailing. Human innovations everywhere abound. Almost all the leading features of the gospel are changed. And the simplicity of the gospel pleases only a few. The remedy is plain, and, thank God, *it is infallible!* We need apostolic Christianity. All of it, and no more. Nothing else can ever make true Christians. Nothing else will ever convert the world, or unite Christians according to the prayer of Jesus; and nothing else will fit and qualify for the enjoyment of the riches and glory of Christ!

CHAPTER XXVII.

SCRIPTURAL CHURCH MUSIC.—Importance of music for good or evil; following the divine rule would prevent discord as to instrumental music in the worship; argument of Bishop Strossmayer against a pope applicable to this subject—*i. e.*, its lack of apostolic recognition; true worship, vain worship—true music, vain and corrupting music; it belongs to a class of things forbidden; (J. W. McGarvey;) his argument; history of instrumental music in the worship—among the Jews; learned men on the subject; it hinders obedience, and is, therefore, a disobedience; its introduction among Christians; its inutility and the better way; its violation of the law of love; examination of Rom. xiv, and 1 Cor. viii; what we owe each other in things indifferent; what Paul would do—what he did do; M. E. Lard on Rom. xiv, etc.—accountable for our brother's ruin; what prominent men think of these things—Isaac Errett, I. B. Grubbs, J. W. McGarvey, Spurgeon, Campbell and others; what F. G. Allen says,—Chrysostom and other Fathers; a plain way open for peace and good will with God and man—God's own chosen way—who will walk in it?

Music is an element in nature. The winds and the waves, the beasts and the birds make music. Music, as an expression of joy and gladness, contrasts with moaning and sighing as expressions of pain and sorrow. Music appears in the history of all ages and of all men from childhood to old age. It enters into and has ever been a part of worship—the worship of idols and the worship of God. Like every other blessing, music has been abused; and controversies, bitter and strong, have prevailed concerning its use. The devil, seeing its power, has not been slow to appropriate it to his service. Hence, all Christians should study it closely, and understand well both its abuse and its proper use. Failing in this, we are almost certain to go sadly wrong.

It may be laid down as an axiomatic truth, that what ever is to be learned and practiced should be taught. Therefore music ought to be taught in the church, in the schools, and in the family. At this point there has been largely a failure, and the enemy has taken advantage of it, and has taught wrong music greatly to the injury of truth and righteousness. This wrong and evil should not be perpetuated or tolerated. Still the limits of this work forbid an extended consideration of the subject. Indeed, if the principles here laid down and exemplified are observed, we may be brief in its treatment, with a good measure of safety. For, so far as concerns music in the worship, we can have none but what is authorized by the divine directory, since we are to have nothing, and do nothing, as worship, but what is appointed. And since we follow this directory, we must stop where it stops. We cannot follow anything further than it goes. This rule would save us all strife and trouble concerning

INSTRUMENTAL MUSIC IN THE WORSHIP ;

Since there is not the slightest authority for it in the New Testament. Its not being authorized is its inhibition. All of Christian worship is in the New Testament. This Protestants concur in. Instrumental music is not in the New Testament. Therefore, instrumental music does not and cannot belong to the New Testament worship. This is the first argument against it, and should be conclusive, without addition or aid. Let us exemplify this briefly :

Bishop Strossmayer, of Bosuia, in Croatia, delivered in the vatican, before the late Ecumenical Council, an argument against papal infallibility, the substance of which was :

1. That on the closest examination of the New Testament he "found nothing to justify, however remotely, the ultramontane view—nothing said about a pope, successor of St. Peter and Vicar of Jesus Christ, any more than about a successor of Mohammed." Therefore, we should not have a pope at all. The law of Moses had its high priest; but he was not infallible, nor are we under Moses; we are under Jesus Christ; our perpetual and ever living High Priest, and are to have, in worship, only what he authorizes.

2. "Not only is Christ silent on this point," which his first argument shows is sufficient to prohibit it, but it appears, on many occasions, that he carefully guarded against it, and vetoed it. Thus: (a) The whole twelve men to sit on thrones, and there is no intimation that Peter's throne was to be any higher than the others. From this he infers that Jesus did not intend Peter to take his place as chief commander on earth. (b) Then he refers to Luke xxii: 25, 26, which he understands *forbids* a pope, or lords high among them. (c) He argued that if Peter had been pope he should have convoked the council at Jerusalem, Acts, xv, and should have presided; and would have written the letter, etc. Whereas, the facts show that Peter was rather subordinate, and never, on that, or any other occasion, assumed the office, or dominion of an ultramontane pope—or any primacy whatever. Then he adds: To sum up, then: "During the life time of the apostles the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of mind." "The church has never been more fair, more pure, more holy [and he might have said, more perfect or successful,] than in the days when we had no pope." And why not

add—no human creed, no denominational, or other unscriptural names, no humanly organized societies and no instrumental music in the worship? The argument is equally good and sweeping against them all, and against whatever is not in the New Testament.

And this is the argument of a Roman Catholic bishop before the pope of an ecumenical council. This, too, was the ground principle of the protestant reformation, and is embodied in their denominational creeds, in slightly different language, all meaning that: "The holy Scriptures are the only and all sufficient rule of faith and practice, and whatever is not by them authorized is not to be bound on or required of any one." The reformation of this century was not peculiar in this respect; nor was Mr. Locke. They only made a more vigorous effort to carry out this principle. But, like the rest they failed. Hence, our humanly-organized societies, our instrumental music in the worship, etc.

The only imaginable way of evading this argument is, the claim that instrumental music is not a part of the worship, but only an aid to it, like tuning forks, written or printed hymns and notes, etc. Now, to leave this argument in all its force, let us note the facts here.

True worship is, the hearty reverence and adoration of the Supreme Being, manifested in keeping his commands. This is all of it. Bowing down is the meaning of the word usually rendered worship, and is six times, in the New Testament, by Dr. Young, rendered bow, or bow down. This is an act of worship. It is the literal and direct way to manifest veneration and adoration. Then came other acts of worship, including all obedience to God.

But there was a vain worship. This consisted in "observing institutions merely human." Matt. xv: 9;

Mark vii: 7. (Dr. G. Campbell's translation.) There are many vain religions, and only one "pure and undefiled." James i: 26, 27. These are religions, but vain. Idolators worship, but in vain. Whatever is intended to manifest veneration and adoration is a part of worship, true or false. Instrumental music was always a part of idol worship; and it was used by David and in the temple after David, as part of the worship, as it was in idol worship, and as it is by professed Christians now, and is, in fact, often the most prominent part of worship. Hence, instrumental music was and is a part of the worship, even a principal part; and yet as certainly vain as is observing other "institutions merely human." The "Jews' religion," (Gal. i: 13, 14,) is but another name for the worship of the Jews, and included the entire routine of their ceremonies; as the washing of their hands before eating, washing cups, pots, brazen vessels, etc. See Mark vii: 1-8. Here Jesus charges them with "laying aside the commands of God, that ye may keep your own traditions," and tells them (verse 7,) that it is all in vain; and he calls this the fulfillment of Isa. xxix: 13. And turning to this we find this further clause: "And their fear towards me is taught by the precepts of men." We are then referred to Col. ii: 20-22. Here, omitting the parenthesis, and following a literal rendering, we read: "If you died with Christ from the rudiments of the world, why, as [if] living in the world, do you subject yourselves to ordinances, according to the commandments and teachings of men? Which ordinances having a worldly show of wisdom in self-devised worship and humility, by an indulgence of the body, not in any honor, are only for a gratification of the flesh." See the same idea in verse 18, and the prohibition. The same forbidding is found Titus i:

14: "Not giving heed to Jewish fables and commandments of men that turn from the truth." Thus we have fully set forth: 1. That all these human additions were parts of the worship; 2. that they were in vain; 3. that they are forbidden. They are an insult, or, as Mr. Locke puts it, "a contempt" of the Divine Being; as if he did not know what he wanted, or what would please him, and man must come to his aid, and perfect that worship which he left imperfect!!!

Prof. J. W. McGarvey says of instrumental music in the worship: "The practice belongs to a class of things expressly condemned in the New Testament;" and then refers to the passages just cited, the washing of cups, pots, etc., as vain and offensive additions to the Jewish worship. Then uniting with F. G. Allen, A. Campbell and others, he says:

"No worship is acceptable to God which he himself has not authorized. Paul authorizes this teaching when he condemns as 'will-worship' the observances of ordinances 'after the precepts and doctrines of men.' Col. ii: 20-23. The Greek word here rendered 'will-worship' means worship self-imposed, as distinguished from worship imposed by God, and the practices referred to in the context are condemned on this ground; thus showing that all self-imposed worship is wrong in the sight of God. * * He who employs it, (instrumental music in worship,) therefore engages in 'will-worship,' according to Paul, and he offers vain worship according to Jesus. * * To deny, then, that the present use of instrumental music in the church is a part of the worship, is a subterfuge and an afterthought ingeniously gotten up to obscure the fact that it comes under the condemnation pronounced against vain worship and will-worship. * * The authority to perform a certain service carries with it the authority to employ all helps that are necessary to its effective performance; [but] it can do no more. On this principle, if the use of an instrument were necessary to the effective worship in song, this fact would give the needed authorization; but it is certainly not necessary to worship as defined by those just referred to; that is, to the language of the heart; and that it is not necessary to effective singing is obvious from the fact that most effective singing has been done in all the

churches in all ages and countries without it; and from the other fact that, any one who can sing with an instrument can sing without it. In reality, the use of an instrument does not help the singing. It helps the music, and it does this by adding to the vocal music, music of another kind. The position, then, is from every point of view, involved in misconception and fallacy. Nor is this the worst feature of it; for, if it be granted that men are at liberty to adopt any unnecessary helps to the worship which they may think desirable, then it follows that the Romanist is justifiable in using candles, images, incense and crucifixes as helps in the worship; and should the day come that a majority of the disciples in any congregation shall desire to introduce all these practices, the men who have admitted the organ on this ground must consent to it, or abandon their present position."

Then he continues as follows:

"The acts and order of congregational worship were appointed by inspired men. All that they introduced, therefore, has the divine sanction, whether enjoined by precept or not; and it is equally true that what they omitted was omitted under the same divine guidance. Their omission of instrumental music from the worship has, therefore, the divine approval. But the circumstances under which this omission took place give it an additional force as an indication of God's will. The apostles and their fathers before them had been taught to regard instrumental music as an approved element in the worship of God at the temple. They thought it proper to participate as Jews in the temple worship long after they had established the Christian church, and we know from the Scriptures that they did so up to the time of Paul's last visit to Jerusalem as recorded in the twenty-first chapter of Acts. Now, during the whole of this time, from the great Pentecost on, there were two different worshipping assemblies in the temple every Lord's day, and often every day in the week; one, the Christian assembly, and the other, the Jewish. In the latter there was an offering of sacrifice, accompanied by the sound of trumpets (Num. x: 10); and the burning of incense accompanied by the prayers of the people (Luke i: 10.) In the other, composed of Christians, and directed in its exercises by the inspired apostles, there was neither sacrifice nor incense, nor the sound of musical instruments. What clearer proof can there be, that in the mind of the Spirit guiding the apostles all of these things were alike unsuited to the worship of a Christian assembly? As respects instrumental music, there was here, not a mere failure to introduce it, but the deliberate laying of it aside, the quiet rejection of it, by those who had been ac-

customed to its use under the former dispensation, and who yet continued to worship with it when engaged in the ritual of the law. Unquestionably there is here an indication of the divine will to the effect, that however acceptable to God this form of service may have been under the fleshly covenant, he desired none of it under the spiritual.

The evidence derives additional force from the consideration, that although in respect to both faith and practice the churches fell rapidly into corruption after the death of the apostles, their practice in this particular was so firmly fixed that they continued to worship without the use of instruments of music for about seven hundred years. Nearly every item of the old Jewish and the old pagan ritual which now helps to make up the ceremonial of the Roman church, was introduced before the return to the discarded use of instrumental music. The first organ certainly known to have been used in a church was put into the cathedral at Aix-la-chapelle, by the German Emperor Charlemagne who came to the throne in the year 768. So deposes Prof. Hauck, of Germany, in the Schaff-Herzog Cyclopaedia which you can find in some preacher's library in your vicinity. The same learned author declares that its use met with great opposition among Romanists, especially from the monks; and that it made its way but slowly into common use. So great was this opposition even as late as the sixteenth century, that he says it would probably have been abolished by the council of Trent, but for the influence of the Emperor Ferdinand. This council met in 1545. Thus we see that this innovation was one of the latest that crept into the Roman apostasy, and that it was so unwelcome, even there, that a struggle of about eight hundred years was necessary to enable it to force its way to universal acceptance. The Lutheran church, and the church of England brought it with them out of Romanism; all other Protestant churches started in their course of reform without it, and so continued until within the present century; while the Greek church and the Armenian church, both more ancient than the Roman, still continue to reject it.

To sum up these arguments, you can now see that this practice is one of recent origin among Protestant churches, adopted by them from the Roman apostasy; that it was one of the latest corruptions adopted by that corrupt body; that a large part of the religious world has never accepted it; that though employed in Jewish ritual it was deliberately laid aside by the inspired men who organized the church of Christ; and the several precepts of the New Testament implicitly condemn it."

This celebrated professor in the ablest and most worthy Bible college in existence speaks plainly and will be understood. Modest and conscientious people find it difficult to claim that they know better than he does. But the facts themselves are indisputable. It would not be too much to say that all candid Bible scholars concur in them. The only question is, will we regard them? Or will we, in disregard of them, be governed by the popular outcry, and our personal preferences? Will we yield to the demands of the world? Or will we regard the divine will?

Let us note a few additional facts concerning

THE HISTORY OF INSTRUMENTAL MUSIC IN WORSHIPING ASSEMBLIES, ETC.

In idol worship, instrumental music has always been an important factor. We read of the "flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," in the worship of Nebuchadnezzar's idol. In war, in theaters and in worldly amusements, generally, instrumental music has been common, and it is to-day almost everywhere.

In Gen. iv: 21, we read that Jubal was "the father of all such as handle the harp and organ." In Exodus 15th chapter we have the song of Moses, and no instruments indicated among the men; but Miriam and all the women used timbrels in their rejoicing and triumphant song. Jephthah's daughter came out to meet her victorious father with timbrel. Judges xi: 34. David and others played on instruments, rejoicing. 2 Sam. vi: 5. The damsels also played with the timbrels, Ps. lxxviii: 25; and David would have all Israel praise God with the trumpet and all loud sounding instruments, and in the dance; so he would have the hills, trees, etc.

praise God. Ps. cl: 4. But we need here to note:

1. These facts represent *praise*, not *worship*, in the assembly of the saints. Manifestations of rejoicing are common in various ways, when great events have transpired; as during wars, when great battles are gained, bells are rung, trumpets are blown, strong men halloo, throw up their hats, clap their hands, etc. They do not think of worship. So David rejoiced at the return of the ark; so the damsels rejoiced with timbrels and dance. No one confounded this with worship. In all this the dance is as manifest as the music. Hence we have as much authority for dancing as a church ordinance as for instrumental music, if, indeed, these facts have any authority in them for either. We should, also, on the same grounds, have the trumpet, and all kinds of instruments in the church, not the organ only. How beautifully this would fill out the picture—a regular band of music, all kinds of musical instruments, and the dance in the house of worship on the Lord's day! Simply because David and others had all these in their *rejoicings*, without any warrant or approval from God! If this history is authority for part, it is authority for the whole. But this, like the plain putting of Calvinism, is too strong. It proves too much, and therefore proves nothing.

2. These were extra occasions, special seasons, not the regular ordinary course.

3. They had, and sometimes used instruments to praise God with, and hence might have used them in the regular worship had it been so directed, or had it been judged proper.

4. The absence of instruments in the worship for three thousand years, *i. e.*, till the days of David, must mean that, in the divine estimation, and in the judgment

of the people, instruments were not needed, and not proper in worship. Great care is taken to describe the tabernacle and its furniture, the priestly garments, etc., and had the Divine Being desired musical instruments, it seems unaccountable that he made no provision for it, and said nothing whatever about it. He is even careful to describe almost every item in the attire of the priests, in the material and make of the furniture of the tabernacle, etc., and yet says nothing of instruments in the worship. Can it be even possible that he would have omitted this, had instruments been proper in the worship? Must we not conclude that, since he mentions and gives detailed directions for other, and much smaller matters, he would have mentioned this had he approved it? Is not its not being even referred to, under these circumstances, equal to a positive prohibition?

5. Observe, also, that the Bible is giving a history of what was done. It does not tell us that God commanded the use of instruments even in praising him on extra occasions, or that he was pleased with their use. It simply states the facts, as a faithful history must. The enemies of the Bible blame it because Jephtha sacrificed his daughter. We tell them to blame Jephtha, not the God or the Bible. It is nowhere said or intimated that God approved this. It was Jephtha's act, and he alone is accountable for it. So of instruments in praise. We do not read that God commanded or approved them. And the facts noted above would indicate that they were not pleasing to him—yet we should keep in mind the difference between this praise and worship. If it was proper in praise it would not follow that it was proper in the regular worship.

6. Nothing is more certain than that God put in his

worship in both Testaments, all that he wanted in it. What he left out was left out because he did not desire it in. This argument does not apply to the printing press, the use of steam, or electricity, or any thing the worshipers then could not have. But they could have had instrumental music in the worship. Hence, the only possible conclusion is—they did not desire it; it was not proper. This is what I call a necessary inference, because we are entirely unable to avoid it.

DAVID'S SERVICE.

The introduction of instruments in worship was by David, about the year of the world 3,000—1,000, B.C. See 1 Chron. xxiii: 5–25, etc. David claims this honor, and no one refused it. But David did many things that were not right. It was when he was young, and before his exaltation, that God said David was “a man after his own heart.” The fact that *David* did anything is no evidence that it was right.

All that can possibly be claimed here is, that God bore with instruments in the worship. He did not denounce David, or refuse the worship. But he did not command or provide instruments in or for worship. And he bore with the Jews in their demand for a king, (though he calls it rejecting him, 1 Sam. viii: 7; x: 19;) in their divorces, in their plurality of wives, etc. Jesus explains all this to the Pharisees, Matt. xix: 8. He says: “Moses, indeed, permitted you to divorce your wives, on account of your stubborn disposition; but from the beginning it was not so.” The kingly form of government was not God's choice; but it was the best they would have. Divorces were not best; polygamy was not best; but they would have it so, and God bore with them. There is great meaning in these facts. He

may not bear with us so much, since he has given us so much more in Christ.

In Amos, 787 B.C., when instruments in worship had been in use over two hundred years, we have a very clear testimony that God was never pleased with them, and that he simply bore with them as with other errors. He sends Amos to remonstrate with them for their wantonness, "lying on beds of ivory," etc., and then says, in describing their sin:

"That chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with ointments; but they are not grieved for the affliction of Joseph."

This is certainly not giving David much credit for his invention. It is clearly a rebuke for their wanton revelry, in which instrumental music had a large place.

In 2 Chron. xxix: 25, Gad, the king's seer, and Nathan, the prophet, are said to unite with David in the use of instruments of music, and they are called, in the common version, "instruments of God." But in all these cases the instruments were for praise; and, as has been noted, not because *God* would have it so, but because the people would have it so, and God allowed, or bore with it, as with a kingly government and other errors. He *commanded* Samuel to make a king, also, though it was not his plan of government. And he "*commanded* to write a bill of divorce," etc., though from the beginning it was not so, and it was borne with only on account of their intractableness. When these items are observed, we find that there was no divine warrant for instruments in *worship*. But the fact that the Jews used instruments is no evidence that Christians should use them, any more than their using sacrifices, observing new moons, etc., is evidence that Christians

should use or observe them. We are under a new covenant, and have new ordinances and laws. *Nothing*—not even *one* thing!—is binding on Christians simply because it is found in the law of Moses. This is a great fact, a clear and certain fact, and is of much importance to us. We do *nothing* because the Jews did it. Under Christ, and with the perfect law of liberty, we “are complete in him.” Col. ii: 10. We wash feet as a good work, entertain strangers, etc., not because Abraham did, or because Moses commanded the Jews to do so, but because the prime ministers of Jesus Christ so direct. And we do *not* wash feet as a church ordinance, or observe circumcision, or have infant church membership, etc., because they *do not* so direct. And so we do not use instruments in the house of worship, because they do not so direct, and did not so practice.

It is said that apostolic *example* is equal to apostolic *precept*. And we observe the Lord’s day wholly on the authority of this example. There is not a direct command for it, as there was to the Jews to observe the Sabbath. The only reason we do not wash feet as a church ordinance is, they did not do it or direct it. If, then, we regard their example, it will be impossible to have instrumental music in the worship. Their action not only does not favor it, but seems purposely intended to exclude it, for it is certain they might have had it.

DR. CLARK ON THIS SUBJECT.

Dr. Adam Clark says on Amos vi: 5:

“*That invent to themselves instruments of music, like David.* (See the note on 1 Chron. xxiii: 5; and see especially the note on 1 Chron. xxix: 25.) “I believe that David was not authorized by the Lord to introduce that multitude of instruments into the divine worship, of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet, and I further believe that the use of such instruments of music in the Christian church is

without the sanction, and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David, under the law, is there no woe, no curse on them who invented them and introduced them into the worship of God in the Christian church? I am an old man, and an old minister, and I declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music as a science I esteem and admire; but instruments of music in the house of God, I abominate and abhor. This is the abuse of music."

And on 1 Chron. xxiii: 5, Dr. Clark says

"It does not appear that he (David) had any positive divine authority for such arrangements. As to the instruments of music which he made, they are condemned elsewhere. See Amos vi: 5, to which this verse is allowed to be parallel."

On 2 Chron. xxix: 25, Dr. Clark says:

"*With cymbals, with psalteries.* Moses had not appointed any musical instruments in the divine worship. There was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song or for praise; but as we use bells, to give notice to the congregation what they were called to perform, etc. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos, vi: 1-6. Then, however, the author of this book states he had the commandment of the prophet Nathan, and Gad, the king's seer; and this is stated to have been by the commandment of the Lord, by his prophets; but the Syriac and Arabic gives this a different turn: 'Hezekiah appointed the Levites, in the house of the Lord with instruments of music and the sound of harps, and with the hymns of David and the hymns of Gad, the king's prophet and of Nathan, the king's prophet; for David sang the praises of the Lord, his God, as from the mouth of the prophets. It was by the hand or commandment of the Lord and his prophets that the Levites should praise the Lord—for so the Hebrew text may be understood—and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it evident,—which it is not—either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they should be used in Christian worship? No; the whole spirit, soul and genius of the Christian religion are against this, and those

who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion, and that where they prevail most there is least of the power of Christianity. Away with such portentous baubles from the worship of that Infinite Spirit, who requires his followers to worship him in spirit and in truth; for to no such worship are those instruments friendly. See the text in the margin; see the use of trumpets in the sanctuary. Num. x: 2, etc., and the notes on these."

Eph. v: 19.—"*Singing and making melody in your heart.*" "The heart always going with the lips. It is a shocking profanation of divine worship to draw nigh to God with the lips while the heart is far from him. It is too often the case that in public worship men are carried off from the sense of the words by the sounds that are put to them. And how few choirs of singers are there in the Universe whose hearts ever accompany them in what they call singing the praises of God."

Col. iii: 16.—"*Singing with grace in the heart to the Lord.*" "The singing here recommended is widely different from what is commonly used in most Christian congregations. A congeries of unmeaning sounds, associated to bundles of nonsensical and often ridiculous repetition, which at once deprave and disgrace the church of Christ. Melody which is allowed to be the most proper for devotional music is now sacrificed to an exuberant harmony which requires not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in the heart to the Lord."

OTHER TESTIMONIES AND COMMENTS AND EXPLANATIONS.

It hinders obedience, and is, therefore, itself disobedience.

In Col. iii: 16, Paul directs the disciples to "teach and admonish one another in psalms and hymns and spiritual songs.

On this Dr. Barnes says:

"Their psalms and hymns were to be regarded as a method of teaching and admonishing."

And he adds:

"Dr. Johnson once said, that if he were allowed to make the ballads of a nation, he cared not who made their laws. It is true in a more important sense that he who is permitted to make the hymns of a church, need care little who preaches or who makes the creed. He will more effectually mould the sentiments of the church than they who preach or make confessions. Hence, it is indispensable, in order to the preservation of the truth, that the sacred song of a church should be imbued with sound evangelical sentiment."

Yet if the singing is not understood, no one is taught by it, and no good or evil could result, so far as sentiment is concerned. But singing is one method of teaching, and hence we must sing, as well as read and speak, so it can be understood.

In Eph. v : 19, Paul says: "Speaking to yourselves in psalms and hymns," etc. Barnes says:

"Speaking among yourselves, that is, endeavoring to edify one another, and to promote purity of heart by songs of praise. This has the force of a command, and it is a matter of obligation on Christians."

But if we do not sing so as to be understood, we cannot obey this command or discharge this obligation,

In 1 Cor. xiv : 15, Paul says: "I will sing with the spirit, and I will sing with the understanding also." The Greek for understanding is in the dative case, and hence should have *to* before it. Sing *to* the understanding of the hearers, or so they can understand. Dr. Barnes says of this:

"*I will pray with the understanding also*; so that others may understand me. I will make the appropriate use of the intellect, so that it may convey ideas, and make suitable impressions on the minds of others. *I will sing with the spirit*. It is evident that the same thing might take place in singing which occurred in prayer. It might be in a foreign language, and might be unintelligible to others. * * It should be so done as to be intelligible and edifying to others. The words should be so uttered as to be distinct and understood. There should be clear enunciation as well as in prayer and preaching, since the design of sacred music in the worship of God, is not only to utter praise, but it is to impress the sentiments sung, which are on the heart, by the aid of musical sounds and expressions, more deeply than could

otherwise be done. If this is not done, the singing might as well be in a foreign language."

And may we not say, if the organ is used, we might as well sing in a foreign language, which is forbidden? Therefore we should feel that the organ is forbidden, because it hinders the best effect of the singing. It hinders us also, in the clearest manner, from obeying the command to teach and admonish each other in singing.

Matthew Henry says: "Singing is a gospel ordinance." And again he says it is a "teaching ordinance, as well as a praising ordinance."

But if the organ is sounding, we cannot observe this ordinance, or obey the command. Dean Alford renders Col. iii: 16.

"In all wisdom teaching and admonishing each other with psalms, hymns, etc."

So all our learned commentators understand; and it is clear.

1. The teaching in and by singing is a command—a holy ordinance of Christ.

2. That the use of the organ in the worship forbids obedience to this very positive and very important command.

3. If we sing, and sing to God, and with the spirit, yet we have but half way obeyed, till we sing so as to teach and admonish others.

4. It is urged that the singing is not heard and understood, as we now have it. Then let us improve the manner of singing. The singing is not what it should be, though greatly improved in the last few years. The history of singing among the Jews, in the Greek church, and in many other places, shows that large congregations can sing so as to be understood by all present. The words when sung should be understood as

when read or spoken; even the proper emphasis and pauses should be observed.

5. Think of a congregation properly trained, and of the introduction of an organ, and what a *bother*! What a confusion! They did not need it, and it spoils all the melody of their voices and their hearts, besides hindering obedience, and besides making a disturbance among the members.

6. The Encyclopedia of Religious Knowledge says of vocal music that, it "is the only kind that is permitted in the Greek and Scotch churches, or with few exceptions, in dissenting congregations in England. The vocal music of the imperial chorister in St. Petersburg incomparably surpasses in sweetness and effect the sounds produced by the combined power of the most exquisite musical instruments."

Surely the church has a right to this best music, as in apostolic times.

ITS INTRODUCTION INTO CHRISTIAN WORSHIP.

The Encyclopedia of Religious Knowledge says:

"That instrumental music was not practiced by the primitive Christians, but was an aid to devotion in later times, is evident from church history. The organ was first introduced into the church service by Marianus Sanatus, in the year 1290; and the first that was known of it in the west was one sent to Pepin by Constantius Copronymus about the middle of the eighth century."

What a pity the apostles did not introduce this important "aid to devotion!" This sad oversight of these inspired men is very remarkable, if, indeed, this is an *aid to devotion*.

Johnson's Encyclopedia says:

"The organ is said to have been introduced into the church by Pope Vitalian in the seventh century."

And this writer, like the preceding one quoted, was

strongly in favor of instrumental music in the worship, and would have found it earlier if he could.

Coleman's *Christian Antiquities*, one of the most popular and deserving books, and friendly to the organ, says:

"The organ constituted no part of the furniture of the ancient churches. The first instance on record of its use in the church occurred in the time of Charlemagne, who received one as a present from Constantine Michael, which was set up in the church at Aix-la-Chapelle. The Greek church have never favored the use of the organ in the churches, and have generally restricted it to the theater and musical concerts."

Thomas Aquinas says, A.D. 1250:

"Our church does not use musical instruments, as harps and psalteries, in the praise of God, lest we should seem to Judaize."

About A.D. 350, in the days of Sylvester, the church and state union was consummated, and those who could not so compromise the true worship of God were driven into the "wilderness" for 1260 years. They were known as Waldenses, Abigenses, etc., and inhabited the valleys of Piedmont, etc. We follow them and not the church of Rome, or the Greek church, when we would trace the history of God's people. Luther found them there, and some of them are there yet. So far as I have been able to learn, they never used the organ in their worship. In this they were only preserving the apostolic worship as handed down to them, and as they constantly professed to do in other respects.

It was only when Protestants became numerous and worldly, that they, like the Man of Sin, introduced instrumental music in the churches. These are important facts, and cannot be denied.

It was only after the Jews had become proud and worldly that they introduced instruments into their worship. It was only after the great anti-Christ had

attained his manhood—not in his infancy—that he introduced it. He existed in an embryotic state long before; but he became what the prophet calls a *man*, A.D. 606, and it was long after this even before he corrupted the worship so far as to have an organ. Hitherto it had belonged to idol worship, to theaters, to musical concerts, and the true and humble followers of Christ, the Waldenses, etc., through whom alone we must trace the church, *never* had these instruments. In one unbroken line we trace the true servants of Christ, and find no organ or other instruments in their worship. When the people departed far from the simplicity of the gospel, its purity and its spirit, then only did they introduce the organ.

Such is the lesson furnished by history. Is there not meaning in it? Shall we follow it with the very natural conclusion that now, only those want it who have not the spirit of Christ? We certainly do see that the humblest and wisest have no use for it, and cannot tolerate it at all. Some pious people tolerate it because they have not duly considered it. Others, because they dislike to oppose.

Can it be *possible* that the apostles would have withheld, or neglected to use, and recommend a means so important as instrumental music is claimed to be? We know they *had* it, and *might* have used it. And we know had our organ preachers been there, and at the helm, it would have been used.

What a pity some of them, and such as know the power of human names, high-sounding titles, human creeds, etc., did not live then! They would, no doubt, have made some provisions for fine and costly churches, for evangelical—that is, *clergy*—authority, and for pleasing the world, so as to prevent the unceasing persecu-

tion of Christians. Oh! they would have smoothed the rough way wonderfully!!! But as the case stands, we must either renounce the apostles as old fogies, narrow-gauged and uncultivated men, and march on with the enlightened "world," or we must deny ourselves, go back and sit at the apostles' feet, learn of them, do as they did, and suffer, perhaps, as they and the ancient Christians did. Nothing is more certain than that, if the church to-day was what it was in the days of the apostles, and what the New Testament would make it, we would have no organ in it! What other differences would appear may be seen by comparing the present practices with New Testament teaching. Perhaps the "Christian Baptist" and "third epistle of Peter" might be held in one hand, and the New Testament in the other, during the investigation.

ITS INUTILITY AND THE BETTER WAY.

The reasons assigned for the organ in the church are:

1. It gives the proper key.
2. It keeps time in singing.
3. It supports the voice.
4. It aids in learning to sing.

The importance of these items is readily admitted but, on fair and candid principles of argument, it must not be forgotten that evil may result also, and has, and does, and will, from the use of the organ in worship, and if the evil is greater than the good, then on economical principles, we should not have it; and we should inquire whether we cannot have the good without the evil.

1. A good, plain tuning fork is far better in getting the key. The organ gets out of tune, and sometimes

the performer strikes the wrong key. The tuning fork is always ready, and will give the key infallibly every time; hence its positive excellence—all the good, and more, and none of the evil.

2. A close examination will convince any one that the organ does not keep time properly. In the nature of the case it cannot. The performer has to guess, as the singer does, when time is not beat in the regular way, and cannot be accurate. Some have better time naturally, and can guess better, but no one keeps time accurately on the piano or organ. Hence, in our large churches, a man stands before the congregation to beat time, as well for the organ as for the people. I could here give many facts in proof, as all the well-informed know. Not very long since I attended a singing class, led by a very scientific professor, and accompanied by an organ, but the professor stood before the class, and beat time for the class and for the organ. They could have no harmony without, and churches with organs cannot have proper time or harmony from the organ, without some one to beat time, nor can there be anything worthy the name of music without the correct time. A lack here is absolute, and this lack is always realized where the organ leads. In very many instances recently and for years past, I have stood by the piano and organ, and sung and *tried* to beat time, and never succeeded, except I got the performer to follow me. It always leads wrongly, and those accustomed to sing with the organ sing wrongly, and fail to make good congregational music. They need the swelling sounds of the instruments to drown their voices, and so prevent the listeners from hearing the discord. This is the purpose it serves; it covers up our errors, and so prevents their correction. We need to see our errors in order to

correct them; but the organ prevents this largely, and hence is evil, and evil only, and that continually.

Negroes generally have better time, but they keep time naturally, if not scientifically, by swinging their bodies or heads, or patting their feet. A gentleman—an organ man—told me the other day of an old negro, who was famous for his performance on the violin, which he always accompanied by patting his foot. Attention was called to this. The old man did not understand the purpose served by patting his foot, and thought he could play without it; but every time he would imperceptibly pat his foot; finally both feet were tied, *and he could not play at all*. The performer on the piano and organ has both hands and feet engaged—head, body and eyes—and cannot beat time; hence the uniform failures. I never knew one to keep correct time, except as it followed those who beat time.

And let it be observed that, while the organ fails to keep time, the most perfect time is kept without it. It is not only not a necessity—is positively and greatly in the way. It is true that in a solo there may be no discord—the instrument and the single voice may agree, and sometimes a very happy effect may be produced, provided the instrument is not so used as to prevent the hearing of the words. Mr. Sankey, I am told does this. I heard Prof. Parker and others do it. Their organ was small, and at no time was it allowed to interrupt the distinct hearing of the words; in fact, it scarcely sounded at all—often not at all—except at intervals, *i. e.*, between stanzas and verses and at natural pauses. A close listener told me of hearing Mr. Moody address seven or eight thousand people, and his words not being distinctly heard, there was much talking in the distant parts of the audience, but when it was announced that Mr.

Sankey would sing a solo, his words were, "you might have heard a pin drop,"—so anxious were they to hear every syllable. And they did hear, even better than when Mr. Moody was speaking. Yet they could not have heard, if the organ had sounded, as it usually does in churches.

In the famous musical festival in San Francisco, May 27–30, 1876 where there were 2,000 singers, 10,000 hearers, and vast numbers of all kinds of instruments, every singer and every performer had to keep an eye constantly on the long and swinging *baton* of the man who kept time. To talk of instruments keeping time is entirely out of the question.

One of the standing objections to our common congregational singing is, its lack of time; another is, its lack of distinct utterance. These two lacks make room for the organ, or for a plea for it, and it becomes the churches to remove them, by learning to sing correctly; for this there can be no substitute.

3. The fancied support of the voice is as manifest an error; the voice needs no support, and if it did it would not be found in the organ. All the organ can do is to drown the voice—not to support it. Music does not consist in volume, but in the concord of sweet sounds. Many believe they are aiding the music wonderfully, because they have great volume of voice, when a scientific teacher feels that they are sadly, terribly in his way. The volume of voice in which they rejoice is a sore evil. Feeble voices are often far sweeter than strong ones. Melody means *sweetness*, and it is the sweetness we want, not the bellowing or roaring sound of the ox or lion. Sound and sense are not farther removed than are sound and music. Those who wish music to dance by, shout by, etc., and who cannot dance or shout when it ceases,

may desire a large volume of sound, and a perpetual connection—sound without a pause; but scientific and intelligent Christian people desire pauses at various places, especially at the close of stanzas; hence, here also, the organ is just in the way instead of “supporting the voice.”

4. It is alleged that an instrument is important in learning to sing, and this like the other points claimed, has not been verified. It is true that many teachers use instruments, but it is also true that many of the best and most successful do not, and their pupils learn quite as fast and make at least as good singers—I think decidedly better singers. To-day I can point to several places, where it is no question in the community, that those who do not use an organ have better singing than those who do. This can be verified anywhere. A proper trial will show that better singers are made, and better singing is had, where the organ is not, and never was used. I appeal to this as a fixed and certain fact that means much. In fact, where it is fully established—as it is in my observation, and in the observation of many others—it would seem to settle the question permanently.

Those who use the organ are not so capable of judging. They cannot sing as well without it, because they learned to sing with it. They are not so independent, so confident, so safe, so ready in singing, because they lean on a bending and uncertain support. Yet many, even of these, admit the superiority of the singing in many localities where the organ has never been used.

Those who learn Latin, Greek or French, by studying English translations, never make good scholars. Those who study mathematics by *keys*, never make

mathematicians. To start right we must master the rudiments; if this requires time and labor, very well—the result will be good. If some students are slow starting, they will run well when they do start; and this, as a well-known principle, applies with all its force to the study of singing. If one *knows* what sound to give he will not be afraid to give it. If he knows how long to dwell on a note, he will not be afraid to give it its proper time; and if the voice is weak, it certainly does not need an organ to keep it from being heard.

Let but one-half of the time and money now devoted to piano and organ music in our schools and families be devoted to learning to sing—learning the principles of music, learning to modulate and control the voice, etc., and what music we should have! As the heavens are higher than the earth, so would this be superior to all instrumental music.

The redeemed are to sing forever—not to play on instruments forever. Those who have concluded, without proper investigation, that Rev. xiv: 2, 3; xviii: 21, 22, mean that instrumental music will be found in the heavenly and eternal state, would certainly do well to look and consider the subject, before they utter again a sentiment so foreign from reason and propriety. Other pretences of argument are even more shallow, and hence undeserving of special notice.

ITS VIOLATION OF THE LAW OF LOVE.

There is a law of love. All classes of people recognize it verbally. There should be a love of law. "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. vii: 12. This is recognized as the "golden rule," the law of love, and the supreme governing principle of the Christian system.

On it hung all the law and the prophets. On it hang now all the gospel, and the peace and prosperity of the church. No one can trample on it, or disregard it, and be the friend of Christ. Its importance is supreme and absolute. To this all agree.

Now, is not this law most rudely trampled on when instrumental music is introduced in the worship? The same is true of eating meats, making sacrifices after the Mosaic law, keeping of holy days, and whatever is not necessary to the worship. All can worship without these, and the worship is perfect and acceptable. All cannot conscientiously worship with them, and they are confessedly, not necessary to the apostolic worship. It is known that the first Christians, and the apostles worshiped without them, when they could have used them, and would, had they been proper. Therefore, the organ and all of its class, are unnecessary disturbers of the peace and union of Christians. They are peace-breakers. Take them away and the strife ceases. In many communities, the organ alone is the cause of strife; while it is admitted, that like meats offered to idols, it is not necessary to the worship. Remove the organ, (the cause) and the strife ceases. It is the thorn in the flesh of many true and faithful Christians. "The words of a tale-bearer are as wounds, they go down into the innermost parts of the belly;" (Prov. xviii: 8;) but not deeper than goes the organ. "Where there is no tale-bearer, the strife ceaseth;" "the words of a tale-bearer are as wounds;" (Prov. xxvi: 20, 22;) but not deeper, or more unnecessary or grievous wounds than those inflicted by the organ and other human innovations in the worship. The law of love forbids them *all* as with a voice fresh from the cross and the mercy-seat!

In Rom. xiv, and 1 Cor. viii, Paul decides (1) that eat-

ing of meats killed as a sacrifice to an idol is not sinful, *per se*; (2) we can serve God without them—"Meat commends us not to God;" (3) it is sinful when it gives offence, or causes one to stumble. That which is right in itself becomes sinful in its effects when it destroys peace and harmony. But some loved meat more than they loved peace and good will. So, some love the organ more than they love their fellow disciples, or the welfare of the church, or the salvation of sinners. Paul said :

"If meat make my brother to offend, I will eat no meat while the world standeth.

"It is good not to eat meat, or drink wine, or any other thing whereby thy brother stumbleth, or is offended, or is made weak.

"Wherefore, if ye sin so against his weak conscience, ye sin against Christ."

But very many will have the organ at all hazards—offend or please! And they say we have no right to be offended!—we have no right to be weak, etc. Paul did not say so concerning meat, etc. The law of love does not say so. No man would have others so unnecessarily disregard his rights and feelings; not one. Let no man, therefore, so disregard others.

This is the law of love, and this the love of law, the fear of God, the purity of worship, and the peace that passeth knowledge. Let us labor "for the things that make for peace; for the things with which one may edify another." To popularize the church with an ungodly world, is not to purify it, or to advance its true interests. Paul said: "If I yet pleased men, I should not be the servant of Christ." Gal. i: 10. Are we really seeking to please men, even at the *displeasing* of Christ? This is not to be like Paul or like Christ. To

please and to profit are often very different ideas. "We speak not as pleasing men, but God." 1 Thess. ii: 4. "Let every one of us please his neighbor for his good to edification." Rom. xv: 2. Beyond this to please him may be to harm him. Christians are not to be "men pleasers." Col. iii: 22.

"The friendship of the world is enmity with God. If any man will be the friend of the world, he is the enemy of God."

Christians should not be of the world, even as Christ was not of the world. John xvii.

"If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you."

Is there no meaning in this expressive language? "Be not conformed to the world, but be ye transformed," etc. Rom. xii. Shall we still seek to please the world, at the expense of piety and peace—the ruin of the church, and of the world also? Or shall we, like Christian heroes, like men of faith, stand for truth, for Christ, for peace and love, for piety and humanity, for the favor and peace of God, and for eternal life?

PAUL'S TEACHING ACCORDING TO LOVE.

All this effort is with and for those who venerate the will of God. Hence, the constant appeal to his word. At present we have nothing for those who can afford to disregard, pervert and trample upon it.

As it would occupy too much space to copy 1 Cor. viii, and Rom. xiv and xv; and as the reader has the Testament, let him turn and read these carefully, and consider the attending circumstances and connections in order to understand Paul here. Then let us note a few items:

1. There was a class of things at Rome and at

Corinth—and everywhere else, no doubt—that did not “commend us to God.” In this class Paul names the eating of meats killed as sacrifices to idols, and the observing of new moons, and “holy days.” Many other things belonged to this class then, and do now. They were not things commanded or forbidden. There was no law on the subject up to that time. They were properly *things indifferent*. God did not care whether they did them or not. They belonged not to the worship. The worship was complete without them. They were not wrong *per se*. But, they commended no one to God. If they ate, or observed them, they were not the better religiously; if they ate not or observed them not, they were not the worse religiously. Here was Christian liberty. They could do as they pleased. But there was one restriction on this liberty in things indifferent to God.

2. There was a class of disciples whom Paul calls *weak*—weak, not in body, or mind, or general intelligence, perhaps; but in faith and knowledge as to this class of things. These Paul holds in contrast with another class, whom he calls strong—strong in faith and knowledge as to this class of things. This knowledge was not in every one, as he affirms. They all lacked knowledge on some points, as we do now.

3. The restriction Paul puts on the liberty of the strong ones was, that they should respect the weakness of the weak; not scowl upon them; not indulge contempt for them, but respect and regard them—“receive them,” “as Christ has received you.” And this respect was to be shown by their abstaining from the things in different, when they were offensive. They could well afford to do this. They lost nothing by it religiously, and they gained the love and respect of the weak, and

preserved peace and harmony in the church. Paul was so much in earnest as to this, that he says, *refusing* to practice this self-denial was not walking "according to love." "Now walkest thou not charitably;" and "when you sin so against the brethren, and wound their weak conscience, ye sin against Christ." He "pleased not himself." He denied himself to please and profit others. And he cannot be pleased when we refuse, and disregard the conscience and weakness of our brethren. He counts all such disregard a sin against him personally. "Ye sin against Christ." These things, not wrong in themselves, became evil in their effects, and brought guilt. They were stumbling blocks to the weak, for whom Christ died, and whom he regards, and whom we must regard or be guilty before him. This is enjoining and enforcing the law of love, the greatest of all the laws and commands. 1 Cor. xiii: 13. If we could disregard and be guiltless, we might safely trample on all the rest, die in disobedience, and yet rest in heaven. But "he that loveth not his brother whom he hath seen, how can he love God," etc. 1 John iv: 20.

4. These weak brethren had consciences as well as others. Paul would have them regard their conscience, not debase them; and he required the strong to respect and regard them, though it required restraint and self-denial even in things indifferent. He did not intimate or tolerate the idea that the weak had no conscience in the matter, that it was prejudice and ignorance, and that to regard them would be an undue and unjust sacrifice of their liberty in Christ. Far from it. The sacrifice and restraint were just and proper, and would pay well.

5. All this pertains to matters purely indifferent; matters not wrong in themselves. There are two other

classes of matters to be considered: Things wrong in themselves, and things incident to the worship—connected with it, and yet not a part of it. The things wrong in themselves are, of course, condemned. The incidentals may be right or wrong. Such are the place and time of day for assembling; the length of time spent in the assembly; who shall lead the meetings; whether they should have notes or ballads to sing from, and a tuning fork to get the sound; the special conveniences for comfort, etc. It is plain that they could worship at any place that might be agreed upon, any hour of the day, and with, or without notes, ballads, tuning forks, fine seats and other comforts. Perhaps some of the weak ones objected, and would have been hurt by some of these things. What then? Why, plainly, if we are bound to refrain from the other things, which were wholly indifferent, we must refrain from these, when they are offensive. We can worship without most of them. It is better to have no regular house of worship and have harmony, than to have the finest house with strife. The plea that, if we begin to yield, we will have to continue till we lose all our liberties, and become the slaves of ignorance and prejudice, and be ruled by the weak, is not good. Paul does not justify it. He says: "It is evil for that man who eateth with offence." "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." This inhibition includes everything not really necessary to the worship; such as instrumental music. When the tuning fork, the ballads, notes, etc., become a stumbling block even to the weak, then, away with them, also. Brotherly love is worth infinitely more than all these. So far, no one has stumbled at them. Perhaps none ever will.

6. Paul continually puts himself forward as an example. He would not enjoin on others that which he did not practice himself. Hence he says: "Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble." The meaning seems to be, that he would eat no meat of any kind—he would abstain from all meat, rather than offend his weak brother. Of course he meant they should have the same regard for their brethren. This was a good exemplification of brotherly love.

7. Paul would not do a thing concerning the propriety of which he had doubts, when he could take a course that was undoubted and clear. And this course, he also enjoins on his brethren. "He that doubteth is condemned if he eat." He is not sure he is right, and takes an unnecessary risk. He is not scrupulous enough, not sufficiently careful and conscientious as to being right. There are matters concerning which we cannot be entirely certain. Paul himself did not always know what he should pray for. Rom. viii: 26. And John would not affirm anything as to praying for a "sin unto death." 1 John v: 16. But the man who deliberately takes a doubtful course, because he prefers it, when he could take a course free from doubt, even though it be some sacrifice, is unwise, disobedient, and "condemned already." He walks in darkness, and prefers darkness to light. Such people generally prefer the ordinances and ways of men, and their own ways, to the ways of God. But they are condemned and will realize their folly when "all stand before the judgment seat of Christ."

M. E. LARD ON 1 COR. VIII, AND ROM. XIV AND XV.

Moses E. Lard was not by nature precisely like "the beloved disciple;" but he was a ripe scholar, an able

and true man, and what he says is generally well said. In his *Quarterly* he opposed and denounced the use of instrumental music in the worship, as greatly violative of the law of love, and as an insufferable outrage of the will of God, and destructive of the purity and peace of the church. In his commentary on the "Letter to the Romans," he seeks to give just the meaning of Paul's language. Though he does not materially differ from other learned men, the following quotations seem precisely in place. Of Rom. xiv he says:

"It is pre-eminently the chapter of duties in regard to things indifferent in themselves; and it is of great importance because of the principles it lays down for the government of a large section of Christian life. It shows what liberty we have in the absence of divine command, and yet how, even here, we may be bound. * * * In matters of indifference each man is a law to himself. Accordingly, in such cases, we must leave each to act out his own sense of right."

But he does not regard instrumental music in the worship as a thing indifferent. It is not by far. Let this be remembered. Hence what he says bears with more force against it.

Verse 11. "By bending the knee to the Lord, we shall recognize his authority over us as supreme Judge."

Bowing is an act of worship, and he who refuses to bow before Jesus Christ, to whom all the angels bow, refuses to worship him. He can stand up and argue the case, instead of uniting with the hosts of heaven in bowing or falling prostrate before him! But he will learn at last.

Verse 13. "But rather do you decide on this, not to place a stumbling block or means of falling before a brother. Here the reference is to the strong; and although the transition from the weak to the strong is abrupt, it nevertheless is made. Do you, the strong, instead of despising your weak brother, rather decide on this, not to place a stumbling block in his way. The stumbling block consists in eating meat. But how could eating meat become a stumbling block in the way of the weak, or how was the weak in danger of falling over it?

There are but two ways conceivable by me: 1. He might either be driven off from the church, and so become an apostate; or 2, be emboldened to eat meat himself, and so become an idolater. Either way would prove his ruin."

And we are accountable for his ruin when we drive him off for the sake of things indifferent, or for the sake of anything not necessary to the worship—like the organ.

Verse 14. "If the eater deems the eating wrong, he should abstain from it; for we are not at liberty to violate conscience even in a right act in itself. How much less then in one wrong in itself."

As he elsewhere says instrumental music in the worship is. For a man to eat when he thought it was wrong was to act the hypocrite. So is he who worships with the organ when he thinks it is wrong. He should preserve a good conscience.

Verse 15. "If your brother is grieved by your eating certain food, you no longer walk according to love if you persist in eating it. But you are bound to walk always according to love. The conclusion is inevitable. You must refrain from eating it."

This refers to things in themselves indifferent. How much more important in things the apostles intentionally left out of the worship, and which are neither necessary to living or worshipping!

"A church, suppose, is composed of one hundred members, and I among them. Ninety-nine of these members decide to put an organ into our house of worship. The use of an organ in worship grieves my conscience, and is offensive to my feelings. Do the ninety-nine walk according to love when they put the organ in? Fifty members of the same church frequent theatres. Five members, good and pious, but weak, are grieved by the practice. Do the fifty walk according to love when they walk into the theatre? Five members of the same church traffic in whiskey. Twenty members, and they among the best, but weak, are grieved by the trafficking. Do the five walk according to love when they persist in their trade? These are practical questions of some importance."

"But in reply to this it may be said: Suppose the weak should continue, and still continue to be grieved with our conduct, item by item? Where would the matter end? Would not all our liberties

in Christ at last be taken from us? [Answer.] Have the weak ever heretofore been thus unreasonable? Never. And what they have not heretofore done, they are not likely hereafter to do. An imaginary case is no basis for argument. * * * It is better to seem not free than that our freedom should lead to mischief. * * * If eating meat, or doing any other similar thing, grieves a brother, and thereby causes trouble, it is better not to eat. Rather, let us do that which will lead to peace; for peace secured in this delicate way is of far higher importance than the mere circumstance of eating meat."

V. 21. "We are to do nothing, * * in things strictly indifferent, where the act injures another. The question is not what is the nature of the act in itself, but does it injure another? If so, we must abstain from it," V. 23. "We must not do a thing till we know it is right." * * "If we wound or displease our neighbor, we drive him off, and so pull down the work of God. * * "What Christ did is our law."

We cannot misunderstand this writer; and yet he is no plainer than Paul was. The remaining and important question is, Will we regard this heavenly teaching, and so preserve purity and peace in the church? Or shall our unsanctified self-will prevail? Will we displease our brethren, sow "discord among brethren," and divide the churches, in order to gratify our uncrucified flesh, conciliate and please an ungodly world?

WHAT OTHER PROMINENT MEN THINK OF THESE THINGS.

Isaac Errett, in his "True basis of Christian Union," says, on the whole scope of the theme concerning this reformation:

"It grew up, in the first place, out of a deep abhorrence of sectarianism. This was its origin."

Of the early laborers in this work, he says:

"They addressed themselves to the work of seeking for a basis of Christian union and fellowship that might result in the annihilation of parties, and that would tend to the union of the people of God. * * * It was a living unity that these men were battling for, a union in harmony with the highest possible Christian liberty and the right of private interpretation," which is the right of "private opin-

ion." "The first condition is faith in Jesus Christ; the second is obedience to Jesus Christ; and in all else the widest range of freedom, each one for himself being responsible to God. There are restrictions placed on this freedom, which it may be well to observe. If, in exercising my freedom, I offend or injure a brother, or disturb his conscience, or mislead him by my example, the law of love directs me to abandon that right rather than injure a soul for whom Christ died. Like Paul, the Christian might say, 'I will eat no meat nor drink wine, nor do anything else by which my brother is made to stumble or to offend.' Such are the restraints of the law of love. *

* * Such is my love for spiritual freedom that I say, deliberately, that I would rather work as a scavenger, cleaning your gutters for fifty cents a day, live on bread and water, and have a free soul, than as a minister to stand in the proudest pulpit in this city, a slave to any party, to preach at the dictation of any ecclesiastical party. If I deny Jesus, I am a traitor, in my heart. I have denied the creed and should be rejected. If I persistently violate the commandments of Jesus, the church has a right to reject me."

This writer clearly felt that he had no right to urge his opinions and prejudices on others, to their hurt—as in the case of the organ, humanly organized societies, etc. And in the close, he would be understood that, in doing so, he denied the faith, and should be rejected by the church, if he would persist in this course. These are the ideas urged in these pages. No man need claim the continued forbearance and fellowship of the church when he does so.

Prof. I. B. Grubbs, of the Bible College, in *The Review* of 1885, says :

"There is trouble in the church at —. * * * An organ was introduced, an organist who was not a church member was employed to play, and a non-professor employed to come and sing for the church. Festivals, etc., followed. There was a portion of the church, including some of the most intelligent, pious, constant and earnest laborers—pillars of the church, who dissented with protestations, entreaties and tears, all of which were unheeded. So, about twenty dropped off, feeling that they could not dishonor their Lord, in so corrupting the worship; nor could they be idle, so accustomed were they to labor for the church. So they met one night in the week,

to study the Scriptures, had Sunday School and broke the loaf. All this they still keep up, but they are looked upon as factionists, and treated as heretics by the church there, and by the preachers in that part of the state. * * A spirit which comes at first softly, preaching toleration and liberty, and in the end turns out to be the most illiberal and proscriptive that ever fell under my observation.

Let the lovers of Jesus and pupils of Paul look on this picture. 'Intelligent, pious, constant and earnest laborers,' yet spurned in behalf of an unauthorized instrument, played upon by an unconverted organist, accompanied by an unconverted singer, substituting a musical performance for the worship of God. The church referred to, and the PREACHERS spoken of in the extract above given belong to a religious body, the propriety of whose very existence is founded on an effort to return to the religion of the New Testament in LETTER and in SPIRIT."

Hundreds of such cases might be here recited. They are all over the land—cases even worse, if possible—cases where the organ has been clandestinely forced into the worship without leave of the church, by scheming diotrepheses, and submitted to by a large part, rather than stand up and oppose, and be opposed by others to the loss of fellowship. This class must compromise their conscience, and so be hypocrites, or withdraw, and bear the scorn of the corrupters of the worship, as if *they* had introduced and urged the cause of the trouble! In many cases, in fact, they are openly charged with the very offence committed by the others! They are called factionists by those who caused the faction by urging their opinions and preferences, contrary to the above named restrictions, and in violation of the law of love, and the well-understood principles recognized by the fathers in this reformation! And they add the sins of false accusation and glorying in popularity with the ungodly. Just so it was in the first corruption of the worship, as the history of the church fully shows.

The (Allen) Apostolic Guide says of such cases :

"The church that persists in its introduction regardless of the pro-

tests of good men and women, and of the grief and alienation it will produce, is no more worthy to be called a church of Jesus Christ than a band of 'Free-thinkers, who despise God's law and legislate for themselves. And as to preachers who lend themselves to such service of the devil in the livery of heaven, we have no more Christian fellowship for them than we have for bloated Catholic priests. We 'mark such and avoid them,' not because they favor the organ, but because they are schismatics, and we are under divine obligation to 'avoid' all such. Rom. xvi : 17, 18."

C. H. Spurgeon, the world-renowned, nominal, Free-will Baptist preacher, who has elders and deacons, breaks the loaf every Lord's day, and comes nearer the apostolic order than other great partisans, does not absolutely denounce all those who use the organ in worship, but does not have it, and like our own giant, L. B. Wilkes, is ever ready to ridicule it. In his comment on Ps. xxxiii : 2, he says :

"*Praise the Lord with the harp.*—Israel was at school, and used childish things to help her learn ; but in these days, when Jesus gives us spiritual manhood, one can make melody without strings and pipes.
* * * *We do not need them ; they would hinder rather than help our praise. Sing unto him.*—This is the sweetest and best music. No instrument like the human voice."

Then he quotes *I. M. Neal* ;

"Here we have the first mention of musical instruments in the Psalms. It is to be observed that the early fathers, almost with one accord, protest against their use in churches, as they are forbidden in the eastern church to this day, where yet, by the consent of all, the singing is infinitely superior to anything that can be heard in the west."

Also *Thomas Aquinas* ;

"Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize."

Then *Chrysostom* ;

"It was only permitted to the Jews, as sacrifice was, for the heaviness and grossness of their souls. God condescended to their weak-

ness, because they were lately drawn off from idols ; but now, instead of organs we may use our own bodies to praise him with."

Then comes *Justin Martyr* ;

"The use of singing with instrumental music was not received in the Christian churches as it was among the Jews in their infant state, but only the use of plain song."

He makes many such quotations, and on Ps. xlii : 4. *Spurgeon* says :

"David appears to have had a peculiarly tender remembrance of *the singing* of the pilgrims and assuredly it is the most delightful part of worship, and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartette, the refined niceties of a choir, or the blowing off of wind from inanimate bellows and pipes! We might as well pray by machinery as praise by it."

In Vol. 2, page 124, and elsewhere *Spurgeon* gives long extracts from Wells, Geier and others, which are of much interest. It would be convenient to quote the language of our ablest and best men, declaring this use of the organ, the choir, etc., *as sinful*. One very solemn protest, signed by those who for years had kept up the regular worship, says it "is sinful, and brings guilt not to be forgiven till repented of." Solemn and earnest protests have been respectfully urged by those who had done most for the churches in San Francisco, Oakland and a hundred other places, only to be utterly disregarded and trampled upon." Yet these sinners against Christ and their brethren, (1 Cor. viii : 12,) do not feel that they are guilty and need repentance and pardon!!

Simpson Ely, who has fully tried the organ, and has seen and felt its effects, as thousands of others have, has this to say of its sinfulness :

"I am for peace once and forever on this question, and I see but one way to secure this desired end, and that is, for the organ party to sacrifice their preferences, and do without the use of instrumental

music in the churches. I am willing to make this sacrifice for the sake of unity. Are you? Let all who are in favor of doing so stand up and be counted. All agree that we sacrifice no principle in giving up the organ. Its use is only an expedient. (?) There is no "thus saith the Lord" for it. Its use has neither precept, command nor example to sustain it in the New Testament scriptures.

It is a fact that there has been no greater cause for contention and strife than the organ controversy, and it is folly to perpetuate a practice that causes contention and that continually.

You may say that those who fight against the use of the organ in the churches are only fighting foibles; but this does not change the matter in the least. The strife exists, and if it is about foibles we ought to be willing to remove the foibles, that the strife may cease!!

To perpetuate such a strife is child's play, and wholly unworthy of a Christian people. Here in Kirksville we don't use the organ. We have one, but it is silent. We feel under obligations to regard the feelings of those who are opposed to its use. We can more easily sacrifice our preferences than we can sacrifice the feelings of our good brethren and sisters in Christ.

It is sometimes said that those who are anti-organ are anti-everything else. This is an unjust imputation. Some of the most self-sacrificing, devoted saints I have ever seen are deeply grieved by the introduction of the organ. We can't afford to crown their lives with thorns; we cannot afford to ruthlessly trample their feelings beneath our feet.

Men have consciences upon this question. Such men as Benjamin Franklin, Jacob Creath, C. C. Cline and J. W. McGarvey have esteemed the use of the organ as sinful. No matter what we may think about it, they look upon their reasons and arguments as convincing, and palsied be my hand when I shall persist in a practice that will offend such great and good men.

I have almost reached the conclusion that the use of the organ is not *helpful* at all. Certain am I that the best music I have ever had in my meetings has been in those churches without organs.

I have devoted almost five years to holding meetings, and I am certain that the largest results have followed my labors in those churches without organs. Whether there is any connection between this and that I cannot say; but it does convince me that it will in no wise cripple our work to sacrifice the organ, and we may largely heal the wounds of the past by doing so."

There can be no possible excuse or apology in justification of those who persist in causing this strife. They

are sinners, and should if possible be made to feel their guilt. It would be the very best service we could render them.

THREE CLASSES IN THE CHURCHES.

In almost every church there are, or were, three classes of members, touching this question :

I. Those who seek worldly popularity and the pleasures of sense are for the organ in divine worship. Their arguments and quotations show that they have not properly investigated the subject, and do not properly regard the authority of the Holy Scriptures. Their actions, too, and their management to get in the organ, when they know it is not necessary to the worship, and that it will cause serious trouble, show their lack of brotherly love, and their worldliness, generally. This applies only to the prime movers, and zealous workers for it.

II. Those who desire to be right and do right, but have not duly investigated the subject, and are, therefore not prepared to say very much ; who are in their hearts, opposed to it, but dislike to oppose or give trouble, and therefore submit. This is a very large class.

III. Those who *have* investigated the matter, and are unsufferably opposed to it ; who cannot submit to its use, in the worship without a sacrifice of their conscience, and who have faith and firmness enough to act out what they believe to be right. Of these, there are two classes. 1. Those who can worship with those who use it, but who take no part in that part where the instrument is used. 2. Those who cannot worship with a congregation using it, under the impression that, as a congregation, their candlestick is removed, though, as

at Sardis, there may be many righteous souls there. The writer belongs to this class. This class, unfortunately, is often a minority. For them there are only three ways: (1.) To compromise their consciences; (2.) To neglect their duty in observing the Lord's ordinances; (3.) Form a new church, and bear all that must come upon them in the faithful performance of their duties. We have now many such faithful little bands of disciples bearing reproach, for the name of Christ.

In many places it is claimed that there is no opposition to the organ. This, if true at all, is only true after the dominant party has driven out, or crushed out those who did oppose. We have never known a place where there were not opposers to the introduction of the organ, or where there are not those who oppose it now in their hearts, and submit to it only because they feel as if there were no other chance. Some of those driven out have gone to the world. Some have united with other churches. Some have formed new churches, and some are dragging out a miserable life, comparatively, for lack of brethren. What an accounting there must be for these evil doers?

It is most certainly the duty of every disciple to investigate this subject, and take the course which will most surely commend us to the mercy and love of God for comfort and strength, and to the Bible for guidance. Let them remember that majorities have generally been wrong—as in the days of Noah; that it is even dangerous to be popular with an ungodly people; that our soul's salvation depends on strict and faithful obedience to Jesus Christ; and that they need not fear what man can do. These trials will soon pass, and we shall have credit for being true to our candid convictions of

truth and duty—faithful to Christ. The Lord help us so to live that the Judge may say, at the last, “Well done.”

CHAPTER XXVIII.

PREACHERS AND PREACHING, TEACHERS AND TEACHING, ETC.—Difference between preaching and teaching; long extract from A. Campbell; preaching for the world, teaching for the church—the school of Christ; the Bishops the teachers; the insufficiency and absurdity of pretending to teach by textuary sermonizing; Christianity *cannot* be taught in this way; the proper manner—the Bible class or social style, all present, book in hand, and having *studied* the lesson of the day, all read and take part, ask and answer questions; Law and Medical schools—lectures didactic, then study, then the quiz; 13 items on the manner of procedure on Lord's day; not possible to fail to learn much this way; comparison with the popular way; the selfish pastors of the Jews—quotations, etc.; objections answered; the results of calling in the preachers to be pastors; how the gospel *did* spread—man's way and God's way; prodigal use of money in church houses; in pastors, in costly and pridy church houses—results in figures and facts; popular course not God's way and can never convert the world to the love and service of Christ; God's drawing power not fine church houses, etc., but Christ lifted up; a fair trial in San Francisco; ancient synagogues of satan, and what Jesus said of them; many *think* they are rich, etc., when they are not; the only safe way.

It is very unfortunate, in the investigation of truth, that we should have to turn aside to note and clearly oppose errors. But it is so. Preachers and preaching are almost everything to the church now—preaching *to* the church, and *for* the church. And there is a great backwardness, even among the disciples, to recognize practically the difference between *preaching* and *teaching*. This distinction must be clearly drawn before we are prepared to proceed with the present lesson. In a discourse, by A. Campbell, at an annual state meeting, in

Harrodsburg, Ky., 1853, as appears in the M. Harbinger for that year, we have the following language :

“Preaching the gospel, and teaching the converts are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom. The public heralds of Christianity, acting as missionaries or evangelists, and the elders or pastors of Christian churches are indiscriminately denominated preachers or ministers; and whether addressing the church or the world, they are alike *preaching*, or ministering some things they call gospel. * * * They seem to have never learned the difference between preaching and teaching. * * * Yet we are informed that the apostles, daily in the temple and from house to house, ceased not to *teach* and *preach* Jesus Christ. They *preached* Christ to the world, and they taught his gospel and its institutions to the churches which they had gathered, or to the households they had converted. The commission itself, as reported by Matthew, explicitly and fully lays out their work, * * * in the following words: ‘All authority in heaven and earth is given to me; Go ye, therefore and convert, or make disciples out of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and behold I am with you always, or all the days, to the end of the world, or to the conclusion of this age.’ * * * They were to convert the nations by preaching to them the gospel, and baptizing them that believed it. They were then to create schools or colleges; in other words, they were to institute communities, erect houses or habitations for God, * * * through the Holy Spirit, who was to become the guest of these new habitations of God, as his permanent residence on earth. * * * These schools were to be filled with none but baptized believers. * * * Each school was to have its college of elders or bishops, who were to teach, educate and direct all the disciples or members of the churches, and preside over them by their intelligence, their wisdom and their virtue. The preacher is a mere solicitor of pupils. The field of his labor is the world—the whole world. In preaching he does no more than to set forth the sovereign claims of the great Apostle and Teacher sent from God. * * * When he succeeds in this, his appropriate mission and commission, and consummates his work by immersing them, soul, body and spirit into the name of their dignities and the honors of the Father, the Son and the Holy Spirit,

his peculiar mission as an evangelist, or preacher of the gospel, *expires*. The church in a given locality is formed. He hands to it its charter, the books of the gospel, and only adds, observe all the institutions, commandments, precepts or ordinances instituted in this book of the new and everlasting Constitution. He sets in order the house of God. * * * They select, by their suffrage, pastors, or bishops, as public functionaries, and their own deacons, or ministers of finance and of mercy. These elders or seniors in the faith are ordained to teach, instruct and preside over all its affairs, domestic and foreign. The church is then and there *organized*. The new constitution is then handed to them, as their supreme law, and every one for himself devotes his mind and his heart to its study and its practice. * * * Every church resembled a parish school, with its pupils, teachers, books and tables. Edification, or building up Christians in their most holy faith and hope is the appropriate business of *the church*. This is the special work and duty of its pastors and teachers. The apostles ordained that pastors and teachers should devote themselves to this work as their special calling and ordination; while Timothy and Titus were employed by them in distinct provinces of the church, in setting things in order. * * * To Timothy he says: 'Till I come, give attention to *reading*, to exhortation, to teaching.' * * * In argument, or debate, it might be sometimes necessary to declare gospel in a church, as Paul did to the church at Corinth. But how marked his style in that case, compared with his usual addresses to unconverted assemblies. Indeed, he does not call it preaching. His words are: 'Moreover, brethren, I declare unto you the gospel which I *preached* unto you.' [He just *reminded* them of what he *formerly preached* to them.] * * * This is an illustration of the proper acceptance of the apostolic use of these terms. It is a solid and important distinction. which commends itself to every person of discernment. * * * The *preacher* simply aims at the conversion of his hearers, while the *teacher* intends the development of a passage, a doctrine, a theory; or, in indicating the truth he has to expound, enrich and commend it to the understanding and acceptance of his pupils. The *preacher* reclaims the *heart*; the *teacher* cultivates the *understanding* and enlarges the conception of his pupils. The preacher aims to produce faith in his auditor; the teacher, at imparting knowledge to his disciples; the exhorter excites his auditory to action. * * *

But how are all these things to be done in decency and in order? * * * This is an important inquiry. * * * In the first place, then, it is quite a different work from *preaching* the word to the world

to convert the world. For that work a preacher or an evangelist is commissioned. For this, an accomplished *episcopacy*, or eldership must be instituted, according to the apostolic direction, and with the prescribed qualifications. The church members must punctually attend. They must not neglect the assembling of themselves together on the first day of the week. They should carry with them, or have in their pews, the Holy Bible, and attend to all the readings, teachings and exhortations of the eldership, book in hand. * * * The lesson for the day should be known before, and studied through the week, * * * A philosophic poet once said :

‘ We want but little here below ;
Nor want that little long.’

With equal truth may one say, We *do* but little here below, and do that little *wrong* ! * * * Every man in every rank of life, must be a pupil before he is, or can be a scholar. It is emphatically so in Christ’s school.

So far from these churches or communities, that weekly hang in breathless rapture upon the eloquent lips of highly gifted and accomplished essayists, lecturers, orators, sermonizers excelling others in Christian knowledge, faith, purity, or humility, we can rarely find one among them that will advantageously compare in these respects, with the Shepherd of Salisbury Plains, whose daily bill of fare was his Bible, his hymn book, and his house of prayer. * * We have said—1st. That the church *cannot* be vigorous, healthful and influential for good, *by any itinerant ministry* ! Such is that of the Methodists, the Baptists, and some of the Christian churches. Some of our brethren have fallen into this custom. And we now have even in Kentucky, one evangelist for four churches, who pay him for his services according to four independent contracts—the four odd Lord’s days in the year being reserved for his own special benefit ! * * * Apostate Christendom—alias Sectarian Christendom—after the dicta of the Greek and Roman schools, has long been doling out its minute portions of a metaphysical theology, which, like crystals of ice—not so pure indeed, but quite as chilling—have frozen the genial current of life divine, and filled the world with a death-like chill, occasionally succeeded with a burning zeal for something called orthodoxy. * * We, then, *teach* Christ to edify and perfect the church. For the perfection of the church, the doctrine of Christ is perfected and developed. The Lord’s day, the Lord’s supper celebrated ; the Holy Scriptures read and discoursed upon, accompanied with social prayer and praise. Exhortations, reproofs, admonitions, as occasion demands, are tendered, and an eldership, and a diaconate, are, for

these very purposes ordained. * * But this result one cannot expect from a monthly visit of an evangelist, who, for the time being, converts your church into a missionary field, addresses a promiscuous assembly, convened to hear a *textuary* speech. * * If Methuselah were to live again his nine hundred and sixty and nine years, and to spend them all in one community, under the *textuary* system of the best protestant sanctuary among us, listening to him as our auditors do in protestant churches, could he say, I understand the volume? * * No science, nor art, is taught in schools of science or in schools of art, useful or ornamental, as the Christian Scriptures or the Christian doctrine—the Christian faith, piety and morality, are taught in the pulpits and in the sermons of modern Christendom. * * Ever learning, but never able to arrive at a knowledge of the Christian text book, seems to be the doom and destiny of every community that lives and dies under the *textuary* theologies of the nineteenth century."

The same writer, in "Christianity Restored," and in "The Christian System," pp. 284-6, (referred to in another part of this work,) when seeking to direct the course for the apostolic teaching, by the Bishops, on the Lord's day, instead of the now prevailing text and sermon style, gives, as a lesson previously announced, the genealogy of Christ; Mat. i : 1-17; Luke iii : 23-38. And he gives twenty-eight questions, to be asked and answered from personal examination, in order to the development of the subject. He says, also, that it is "wholly absurd" to expect to teach, or for the disciples to hope to learn the Bible, or their Christian duties, by the popular sermonizing style; that a church which will spend two hours each Lord's day studying the Bible in this social Bible class way, (which was evidently the Tabernacle and Synagogue manner,) will learn more in one year than they can *ever* learn from what he calls *textuary* sermonizing; and that all who understand properly, and *intend to teach*, have or must abandon sermonizing, and adopt this natural style.

Medical and Law college professors *lecture* their classes ; but, while their lectures are strictly didactic—not oratorical displays—if this were all, they would never make a lawyer or a doctor. They require their classes to take full notes, go to their rooms, and carefully study their text books on the matters presented. They call it “reading up on the subject ;” for it is presumed that they have read these text books before. Then, at the subsequent lecture, perhaps half the time is spent in questions and answers. They call this, “The quiz ;” and the young men often have a wholesome dread of this trial of their scholarship in the matters to be learned. All educators know very well that they cannot make scholars by simply *lecturing* on the sciences to be learned. Their pupils *must* go to the blackboard, and work the problems personally. They must personally parse, translate, etc. In no educational system ever practised by men, the church alone excepted, has there been, or can there be, an exemption from personal examination, or search and study. The single fact that this is not the style of teachers and educators in the school of Christ is a full explanation of their failure to teach the Bible. The popular sermonizing style is utterly unknown in the Bible and without authority in reason or in fact. It is not properly didactic, and is, therefore, inferior to the lecture style, which, in its best form, can never supersede personal study and search. If, then, we would have Bible knowledge, let us adopt the Bible style for teaching and learning it. A fair trial will convince any one.

This manner of procedure has been fully tested in Australia ; and the gospel is prevailing there as no where else, we are told ; the congregations are in peace generally, and walking in the fear of God, and edified.

One or two preachers, fond of "the pastor" order, have shown an unwillingness to attribute their success to this Scriptural procedure. But even they admit the facts: First, that they do follow this course; Second, that their success is very great. Nor can they account for this unusual success without referring it largely to this cause. The faithful experiments made here and elsewhere, in very many cases, bear the same testimony and should forever cut off the claim that the churches cannot get along without a preacher.

Let it be fully understood and agreed, then,

I. That the common and popular manner of preaching to and teaching the churches is utterly absurd and inefficient—at once unphilosophical and unscriptural, and can never make the disciples acquainted with the Bible, or the duties it enjoins upon us.

II. That the church is the school of Christ, and that the members are all scholars, or learners.

III. That the Bible is the one authoritative text book, to be personally studied by every one.

IV. That this book should be in the hands of every disciple when at school. The thought of forgetting or failing to have the one text book when we go to school is too absurd to be tolerated.

V. That the Scriptural plurality of Bishops, or college of Presbyters, are the teachers in this school; the deacons are servants and helpers; and the evangelists or preachers are field workers—not congregational officers; and that their proper mission "expires" and is not in a congregation when it has scripturally qualified Bishops.

VI. That the Teachers must study—learn, and qualify themselves for their great work in teaching and training the lambs and the sheep under their care as undershepherds of the flock.

VII. That in seeking to do this, they shall not attempt to sermonize, or copy the example of the preachers—one of the saddest and most common mistakes ; but have a good and profitable lesson for the disciples each Lord's day, a lesson well-studied and well-learned. An excellent writer on Rhetoric says that, " he who understands a subject well, is not likely to speak ill upon it "

VIII. That this lesson should be announced the previous Lord's day, and should be carefully studied during the week by every disciple. They then attend rather to recite than to study the lesson, as in other schools.

IX. That when, in the assembly, the time arrives for " the apostolic teaching," the leader for the day shall call for the reading of such passages as will bring the lesson fairly before the class. Perhaps half a dozen or a dozen will arise, one at a time, and read passages bearing on the lesson—each passage, as it is read, being examined as a witness in a great case on trial : not questioned and tortured as by a sharp partisan lawyer, but candidly as by an honest, and truth, and justice loving judge; to bring out just what the witness has to say on the subject—to get all he knows, and no more. To do this, all the surroundings are carefully considered. This is taking the testimony, preparatory to the decision in the case.

X. When no one has anything further, from the investigations of the week, and when the testimony is not exhausted or the case clear, the purpose being to get all the testimony, so far as this may be practical, in order that the decision may be correct ; it should be presumed that the leader can present the remainder.

XI. He, therefore, from a slip of paper, or blank book perhaps, calls on brother A. to read a certain passage, giving chapter and verse ; brother B. to read another ;

brother or sister C. to read another; and so on till he has eight or ten, if he has so many witnesses. By this time, brother A. has found his, and is ready to arise and read. This is closely considered, like the former testimonies. Then brother B. reads, then sister C., etc., each passage being carefully examined as to its real bearing on the case. If there are other references, and time is not exhausted, the leader gives out other references to other disciples—designing to have as many as possible to read. These references are read and examined in the same way, etc., till the time is out. If the case is not clear, and the testimony not all in, the subject is continued, and studied another week, etc. Sometimes several days are occupied on one lesson.

XII. Finally, the evidence being well before the class, the leader calls on one capable of doing it, to sum up the testimony, or he may do this himself. And if all this is reasonably well done, there will seldom be a hung jury. Rather, as a rule, the verdict in each mind, is a "foregone conclusion." Possibly some have not carefully considered all the testimonies; and possibly some were prejudiced, or otherwise disqualified to try the case, and hence may decide wrongly. But this has seldom been the case, where lessons were properly studied. At any rate, there must be no strife. Possibly, there may be, after all, some ground for difference of opinion.

XIII. The other items of worship having been attended to, the session may close by a brief exhortation from the leader, or one called on by him, an invitation and songs; the announcement of the lesson for the following week, preaching at night perhaps, or other appointments, and the benediction.

Can it be possible that a single one who has taken part in this investigation has learned nothing? You

say, never, *never!* All have learned something, if some have not fully mastered the lesson. In our scientific studies we have to go back, review and study over again, even whole books, often several times. But if this manner of procedure will not enable one to learn, the case is hopeless. But every disciple *will* learn largely.

Let this course be pursued for fifty-two Lord's days, including the study of fifty-two subjects, or Bible lessons pertaining to duty, and then see how much has been learned. Take the sum fairly and candidly, including, not those who would not take part, but all who did. Even by listening alone, more is learned than from the preaching of the most popular clergyman or pastor in the land. Take the knowledge gained fairly, compare it with what you learned the previous year, or with what others who listened to the popular textuary sermonizing have learned, and you have the difference—the difference between God's way and man's way. Will we not all see that, on one hand there is a failure, and on the other, a most encouraging success? Does it not appear that the enemy has, by causing us to depart from the true way of teaching, gained an advantage ruinous to the church? Have not preachers co-operated with the enemy in this by their fondness for speech-making, and their disinclination to go out, and "endure hardness as good soldiers of Jesus Christ," as Paul did and as he taught Timothy and others to do—and as he would, beyond doubt, now teach all preachers, were he to write them a letter from Paradise? Perhaps, if he has seen what some of us have seen, he would be even more severe on these "pastorate" hunting preachers than the old prophets were upon the Jewish "pastors." See Ezek. xxii : 25-30; xxxiv : 2, 3, 7-10. "Woe be to the

shepherds [pastors] of Israel that do feed themselves! Should not the shepherd feed the flock?" * * "But the shepherds feed themselves, and feed not the flock." Jer. x : 21 : "For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered." Jer. xxii : 22 : "The winds shall eat up all thy pastors." Jer. xxiii 1, 2, 9, 13, 16, 17, 20 : "Woe unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." Who divide and scatter the sheep now? Who "feed themselves" now? "I have not sent these prophets, saith the Lord, yet they ran." They assumed the place of the Scriptural pastors and then fed themselves, and scattered the flock. Where is the antitype now? Verily, if we had not the type, the facts are fearfully plain.

There are those ever ready to say this cannot be done; that the elders or bishops cannot do the work. One preacher, an active candidate for a paying "pastorate," said they never did do the work, and never could, and that the churches must have hired preacher-pastors, after the modern order, or they would all perish. He was answered this way: If you are right, Paul was a failure as a teacher, and the New Testament having an error of such magnitude in this case, may have other errors, and hence is not to be relied on at all. It claims to be perfect in its teaching, and, if you are correct, its claim is not true. Your position denies the inspiration and truthfulness of its teaching!!! He was then asked to deny, if he would, that the New Testament arrangement was for the home bishops to teach and rule the churches. He did not deny this. He was asked for his scriptural authority for his special preacher-pastor; but he did not respond. Another very able man said, it was

settled, as was the rising and going down of the sun, that every congregation would have its preacher. He was reminded that it seemed to be settled that one large class of people would have a pope; that others would have human creeds, human names, etc., but the scripturalness of these things was the unsettled matter; and he was asked for the scripture for such a preacher in each church. He did not respond. This was at a large annual meeting. They were then told that evidence had been largely taken, and that the proof was abundant that far more churches had died with these special preachers than without them; that more churches had succeeded without such regular preachers than with them; and that if the preachers would aid and encourage the Bishops as they should, they would succeed far better, and so vindicate the divine teaching. They were urged to make the practical count and test; and they did not.

They were reminded, also, that we have not more than two preachers where we have three congregations. It is probable that we have not more than one preacher to three churches. In Tennessee, the best informed brethren think we have not more than one preacher to four or five churches. Now, on this basis, if every church is to have a preacher, which of the churches will get preachers? The answer was, and must be, without hesitation, the richer ones! What, then, must become of the poor ones? Some one said, poor miserable things, they are not worth saving! Of course they must go to the dogs and wolves, on account of their poverty and the lack of preachers! Still, this does not look much like "the poor have the gospel preached unto them." But what of the elders? Well, they feel slighted, set back, get cold, put their lights under a bushel, and die

with their buried talents. And when all the preachers are called in to serve as pastors, and half the churches have died for lack of money and preachers, and the elders have starved out because they were put on the do nothing list, then who will go out into the mission field, home or foreign? The money is generally exhausted, in paying the unscriptural "pastors;" and if this were not so, there are no preachers to send! Such would be the inevitable results of that system! No elaboration should be needed. "Choose ye whom ye will serve!" or whose plan you will follow. God's way is very plain. On it the gospel was once "preached to every creature under heaven in thirty years." When it is rightly followed this work will soon be done again. Not before.

This reminds us of other unwise and unjust uses of money for the special accommodation of the preachers, thus:

Take an average country town in any average state of the Union, and we find generally at least six church-houses. These houses cost, probably, \$2,000 each—\$12,000. Each one must have a special preacher, whose salary must be, say \$1,000, and this *must* be printed in LARGE CAPITALS, if we give it practical emphasis. For when the money fails, the preacher fails also. Here we have annually \$6,000 more of the Lord's money used to carry out the ways of men, instead of following God's way at very small cost! Such are the facts. If any other system were so prodigal and selfish in the use of money, coming largely from the poor, and needed by the poor, the orphans and widows, and for missionary work, it would be indignantly spurned and cast out! Let us see. It is manifest that these towns cannot need more than one church house for each. One house, of reasonable proportions, will seat all who will attend.

Nor can they possibly need more than one preacher. In fact, they can only need him occasionally, to aid in converting sinners; for the scriptural bishops will teach and train the churches far more effectually, on the right plan, than the best of the preachers ever have or ever can, on their plan. Five out of the six houses in each town may, therefore, be sold, and the money may be used to erect houses where they are needed. And five, at least of the six preachers may be sent out to destitute places—to establish congregations in the newly erected houses, and at other places! The same money now paid them where they are not needed, except for selfish or sectarian purposes, will sustain them where, if they are capable of usefulness, they can do great good. This would be doing missionary work! Each average country town would, therefore, send out and sustain, five missionaries, and build five new houses where they are needed the first year, and the people be taxed not a cent more than they are paying now! And if there are four such towns, in each county, 100 counties in each state, and forty states, we have 16,000 new church houses, and 16,000 missionaries in the field, the first year, and the people paying no more than they are now paying for meeting houses and preaching! This, if not precisely accurate, which is not claimed, still shows the vast waste of money to keep up sects and parties and strifes!

And the sixth church house and congregation in each town, following the divine plan, will learn more of the Bible the first year than any one of them has learned in ten years past, or ever will learn from the textuary sermonizing of their preacher-pastors! How long, in this way, would it take to drive out the darkness of sin, and replace it with the true light of the gospel? How long

till all the sincere followers of Jesus Christ would be united, and of "one heart and one soul," as the first Christians were, and as Jesus prayed that they all might be?! How long till the rum demon would be banished from all this fair land?! How long till the "knowledge of God would cover the earth as the waters the great deep, and the will of God be done on earth as it is done in heaven?!" On the present popular plan, these grand results can never be reached. Oh! how long till we learn to "choose the good and refuse the evil?" No wonder Jesus wept over the folly of man, saying, "O! that they had been wise, at least in this the day of their visitation," "for then their peace should have been as a river and their righteousness as the waves of the sea!" Luke xix: 41, 42; Matt. xxiii: 37; Deut. v: 29; xxxii: 29, 30.

TAKE ANOTHER CASE OF EXTRAVAGANCE, PRIDE AND VANITY.

Church houses are made to cost vast sums now, like the ideal temples of India, Persia, Italy, Asia etc. They cost from one thousand dollars to twenty-five millions, and some more still! We need not pause to count and even approximately determine how much money is wasted here. The sum is immense! The writer knows a house which cost \$19,000 besides the lot. That house will not comfortably seat more than 500 people. A house can be built, in almost any average city, to seat 500 people just as comfortably, with a baptistry and two rooms for Lord's day school classes, etc., at a cost of from three to four thousand dollars. Two have been recently built in Nashville, Tenn., capable of seating 500 to 600 very comfortably, and furnished with baptistries, dressing rooms, and every needed convenience, at a cost of about \$3,500. (This does not include the

ground.) All three of these houses the writer has been in, and he speaks by the records. Then, in the first one named, with no more comfort, or capacity, there was a sacrifice of \$15,000—to what? Surely not to Him who was cradled in a manger, and never had a place to lay His head. You say this sacrifice was made to pride and vanity! to the “lusts of the flesh, the lusts of the eye and the pride of life, which are not of the Father but of the world.” 1 John ii: 16. “They that are Christ’s have crucified the flesh with the lusts thereof.” Gal. v: 24: Titus ii: 12; Jas. i: 14; 1 Peter ii: 11 — “Abstain from fleshly lusts which war against the soul.” “The flesh lusteth against the spirit, and the spirit against the flesh,” etc. Gal. v. 17. Lust for rum wars against the spirit of strong men, and captures them. Saloons help the enemy as against all that is godly, or even manly. And just so, all these fine and expensive church houses, like all excessively “costly array,” help the enemy as against the divinity within us, and to the ruin of humanity, and the banishment of true, pure Christian love. To-day, there is money enough in unnecessarily costly church houses and pastors, the constant tendency of which is to pride, worldliness and sin, to do everything for the church, for the gospel, and for the poor that money could do! Shall not all unfaithful stewards be put out of their stewardship?

Carefully read the following:

“THEO. PARKER IN THE NEW MUSIC HALL, BOSTON.

Do you call this a church? Well, I heard a prima donna here, a few nights ago, and bright eyes sparkled, and waving ringlets kept time to moving fans, and opera glasses, and ogling, and fashion and folly, reigned for then once triumphant. I can’t forget it; I can’t get up

my devotion here, and under these latticed balconies, with their fashionable freight. If it were a good old church, with a cracked bell and unhewn rafters, a pine pulpit, with the honest sun starting in through the windows, a pitch pine in the gallery, and a few hob-nailed rustics scattered round in the uncushioned seats, I could feel all right; but my soul is in fetters here—it won't soar—its wings are earth-clipped. Things are all too fine. Nobody can come in at the door, whose hat and coat and bonnet are not fashionably cut. The poor man (minus a Sunday suit,) might lean on his staff on the porch a long while before he'd dare venture in, to pick up his crumb of the bread of life. But, thank God, the unspoken prayer of penitence may wing its way to the Eternal Throne, though our mocking church spires point only with aristocratic fingers to the rich man's heaven."—*Fanny Fern in M. Harbinger for 1853, p. 528.*

A plea is put up for these fine houses, fine furniture, fine and eloquent pastors, fine organs, etc., to this effect, "Oh, they will draw the people to hear. You cannot convert them till you get them to hear." This is a terrible error, thinly covered by a half truth. Jesus said, "If I be lifted up I will draw all men to me." Jesus lifted up is God's drawing power. Fine and costly churches, eloquent men, fine organs, etc., are man's drawing power. But at the beginning the people did hear poor fishermen by the ten thousand without any of these worldly devices. They were drawn by the Christ lifted up. So it has been in all the ages, and so it is to-day. People are drawn more to places of true worship than to these extra fine houses. God's drawing power is better than man's drawing power. Very many facts prove this. And more; when they are drawn by Christ on the cross and on the mercy seat, and hear the pure

gospel, they will be converted to the love and service of Christ—not to sect, not to a human form without the power to save. The writer feels entirely confident all along this line, though he cannot here give fully all the facts. Take this case, *as a fact*, published in the San Francisco *Examiner* in 1889, I believe. The *Examiner's* army of reporters met in one of the consulting rooms to determine their course, and this question was raised: Why do only about one-tenth of the people attend church on the Lord's day? All, save one, said it was because the churches were built for the "upper-tens," the rich, and that the poor did not feel at home there, and even often not treated well when they did go; that nine-tenths of the people belonged to the working class, felt cramped amid such splendor, and were compelled to regard much of what was there as hypocritical forms, without heart piety or humility, and so were repelled. The one man, himself a church member, contended that the churches were for the poor, that they were always welcome, etc. And so sharp was the contention that this church member determined to test the case. He therefore went to a second-hand clothing store, and got a suit which indicated that the wearer had been in better condition, and fallen. In this suit he visited the leading fine churches in San Francisco. Only one received him readily, one more treated him with only cold indifference, and the rest refused him with more or less rudeness, some even telling him that the house was full when he could see it was not by far. He was converted and wrote a report of each case, giving names and particulars. This stirred up the leaders and they made an effort to put the blame on the ushers. The pastors were then visited in their studies and closely questioned. Some of them did try to blame the ushers, but the re-

porter said it was a plain case. The ushers still held their places, and it was evident that they had only carried out the will of the pastors and leaders. These facts can be had in full by applying to the San Francisco *Examiner*. Much the same is no doubt true of other cities. No, neither the organ, fine preacher, nor costly house, nor all put together, draw people who desire to worship God in spirit and in truth. Another class may be drawn, as they are drawn to the opera, the concert and the ball room. Those who truly worship God are drawn and controlled by the law of God and the power of Christ, which is in the gospel, and not in brick nor stone, nor in pride, nor vain show. There is a drawing power deposited in matter, in the gospel, and in all the divine ordinances; but there is none for the true heart in fine church houses, etc.

At the suggestion of these things, the "lovers of pleasure more than the lovers of God," may poh and laugh, and snarl, make light, and turn away, and so seek to turn others away. But not one of them can deny these facts. They remain and are as manifest as the everlasting hills. Will they not condemn many in the last day, as Sodom and Gomorrah "will rise up in the judgment and condemn the men" who rejected Christ?

The reason so much money was put into the Tabernacle and priestly garments, etc., is explained in this work. See the chapter on the Tabernacle, etc. Most certainly it was not intended to justify the modern sacrifice to pride and worldliness. The excuse, and the plea that one must be decent, cover all the ground. Being both decent and comfortable does not require, and can never justify, pride and extravagance, to the disgusting of the poor, the hindering of the gospel, the

robbing of orphans and widows, and the strengthening of the flesh.

"I know the blasphemy of them which say they are Jews," (or Christians,) "and are not, but are the synagogue of Satan." "Behold, I will make them of the synagogue of Satan, which say they are Jews," (or Christians,) "and are not, but do lie," etc. Rev. ii : 9 ; iii : 9, 17, 18. "Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," etc.

Jesus, by the spirit, through John, applied this language to people much resembling, and perhaps no worse than many now. Jesus has not changed. He is now what he was then. Did not Jesus say to the Jews :

"It is written, (Isa. lvi : 7.) my house shall be called the house of prayer, but ye have made it a den of thieves?" Jer. vii : 11 ; Mark xi. 17 ; Luke xix : 46.

While we may not authoritatively apply these sayings to any people, at any special time or place, they certainly show that many people were, and hence may be now, wonderfully deceived ; observing costly forms and ceremonies, and really thinking and feeling that they are very religious. They think they are "rich, and have need of nothing, and do not know that they are poor, miserable, blind and naked!" From the closest investigation, it would be difficult for any one to tell wherein the people, here so severely denounced, were any worse than are a large number of those now worshipping in fine and costly temples. The Lord, in his great mercy, may find an apology for them : we cannot. We have, or may have, the clear light of truth, and the only safety for us is, to walk strictly and faithfully in it.

Certainly neither Jesus nor his early followers had any of these costly and worldly things. They were almost as far the other way as they could be. Modern Christianity has got almost as far from the life of Jesus and his apostles as men can get. Many even outstrip the world, and lead the pride and folly of the day! If these are right and safe, were not the Savior and his apostles wrong? We know that Jesus might have had all the luxuries of the world. He was Lord of all things. Did he set a bad example? Had he appeared in the pomp and style of his day, he might have been received perhaps and not crucified. But he was right, and modern Christianity is wrong. Let us walk in his footsteps, and suffer with him, if need be.

CHAPTER XXIX.

SAMPLE LESSONS FOR LORD'S DAY WORSHIP—Prayer—the twenty items in prayer; five of them investigated, and the others named; worship—definition—true worship, false or vain worship, mixed worship, the importance of worship, and the effects of worship; various lessons given for study and consideration; manner of procedure; aid to the leaders, etc.

Firmly believing that the common and popular preaching to the churches at the Lord's table, or elsewhere is not the ancient course, I should be inconsistent if I did not do all I can in favor of the better way. I have tried the ancient way for a long series of years, and all who have taken part in the lessons, without exception, so far as I have heard, say they learn far more than from preaching, or even the lecture style. Some will take no part—those who do not study the Bible at home. They sometimes prefer to be preached to. It is so easy and nice! They are not afraid of exposing their ignorance of the Bible, or showing their failures in Christian duties. They feel safe while they simply listen. The elders favor the apostolic course when others lead in it, but they generally say they cannot manage the meetings that way. Hence they study up a little speech, and try to copy the preachers. Of course they fail to interest the members, and all are discouraged. Now, let us make a further effort to aid the leaders, by giving an outline of what has been often done. Let us take as a lesson for next Lord's day,

THE SUBJECT OF PRAYER.

In protracted meetings we have often spent three

days on this lesson, and at the following annual meeting the leading disciples have sometimes urged going over the same lesson. We began at nine or ten and continued till eleven; then at 2 p. m., and continued till three, the lesson being announced at least the day before, and all encouraged to study up the testimonies bearing upon it, and have their Bibles ready. The subject is very naturally divided into twenty parts. After singing and prayer, the leader asks—

I. *What is prayer?*—and calls for the Scriptures that answer this question.

Some one arises and reads Rom. x: 1.

Leader. This proves that desire is one thing and prayer is another.

Another reads Phil. iv: 6: "Let your requests be made known to God."

The leader says: God certainly knows our hearts, but he makes it our duty to express our desires before him just as if he did not know them.

A third reads Matt. vii: 7: "Ask and ye shall receive." Another reads Luke xi: 9. A fifth reads Mark vi: 22: "Ask what ye will," etc. And others are ready with John xiv: 13; xv: 16; James i: 5, and other passages of this class. Finally a brother reads James iv: 2: "Ye have not because ye ask not."

Without waiting to get all the testimony, the leader explains that asking is expressing a desire, which is prayer; and he refers to all the prayers in the Bible as asking what was desired. From the first, prayer has been the expression of desire—never desire unexpressed. We are grateful, and express this in thanks. We are happy, and express this in praise. God loved us, and manifested that love by sending Jesus. One refers to the case of Hannah, and reads: "her voice was not

heard," but "her lips moved," and "Eli marked her mouth;" and when the child was weaned she carried him to Eli, and told him, "for this child I prayed." 1 Sam. i: 12, 13, 27. She said: "The Lord hath given me my petition which I asked of him."

Leader. Bro. A, what does *Samuel* mean?

A. It means "asked of God."

L. Very well. Hannah's voice was not heard, but she used words to express her desire, and called the child, "asked of God." Prayer, then, is the expression of desire, as in asking a favor. Obedience to the gospel is the expression of faith, love, etc.

II. *To whom should prayer be made?*

Bro. A says, why, to God.

L. Very well. But some people pray to Mary and other saints, and some to idols. Some in our county pray to the Holy Spirit.

Bro. C asks, Is that not right?

L. Well, who can find any precept or example for it?

Bro. D. says he knows none.

L. Very well, then we will not do so, unless some one can find the authority. But may we not pray to the Son of God?

Bro. E reads Acts vii: 59: "Lord Jesus receive my spirit."

L. Yes, and one manuscript of such authority has, in Acts ix: 11, "to me," added, "Behold he prayeth—to me"—Jesus. We may, therefore, pray to the Father and the Son. No more.

III. *Who may pray with assurance of being heard?*

Sister Mary says, Any one may pray.

L. Yes, but who has assurance of being heard?

Bro. John says, The preachers always tell sinners to pray the first thing.

L. Yes; but did the apostles do so? You cannot find that they ever did. Citizens in our government have the right of petition. Children in our families have the right of petition, and the assurance of being heard. Not so of aliens. Possibly they may be heard. Paul and Cornelius were heard before they were citizens in Christ's kingdom; but this was not the rule. Some people God will not hear. The blind man said: "We know that God heareth not sinners." John ix: 31. His declaration has the force of "*we all* know that God heareth not sinners;" and the Pharisees did not deny this. A sinner, then has no assurance of being heard.

Yes, says Uncle Peter, "If I regard iniquity in my heart, the Lord will not hear me." Ps. lxvi: 18; and so Ezek. viii: 18; Prov. i: 28; Isa. i: 15; Jer. xi: 11; xiv: 12; Micah iii: 4; Zech. vii: 13; Ps. xv and xxiv. "Clean hands and pure hearts" seem necessary.

L. Yes. "The effectual and fervent prayer of a righteous man availeth much." Jas. v: 16. So Matt. v: 23, 24, etc., and many other testimonies, which may be read.

The conclusion, then, must be that, while others may pray, only faithful and pure children of God have assurance of being heard.

IV. *The medium of approach to God.*

L. Who can read us a lesson on this branch of the subject?

Bro. Zac reads John xvi: 26: "At that day ye shall ask in my name." Also verse 23; xv: 16; xiv: 13, 14.

And Bro. S reads John xiv: 6: "No man cometh to the Father but by me."

L. Yes; Jesus is the way, medium of approach, and there is no other. We are restricted to this.

Sister Phœbe reads Col. iii: 17: "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," or through him.

L. Yes; and there are many passages of this same kind. Formerly nothing was done in his name; now all is done in it.

Bro. F asks, Can we not pray "for the sake of Jesus?" and adds: I often hear people pray this way, or "for Christ's sake."

L. Well, we have this phrase, but not in connection with prayer. We are forgiven "for Christ's sake." Eph. iv: 32. But we pray only in his name; *i. e.*, by his authority.

Bro. D says, I heard a man pray without the name of Jesus in any way, as the Jews do.

L. Yes, but he did not get near to God; for Bro. S read: "No man cometh to the Father but by me." We may ask, then, Who has the name of Jesus? Bro. James says: 1 John ii: 1, says to all Christians then living, "we have an advocate with the Father, Jesus Christ the righteous." But the sinner has no advocate. He has never confessed the name of Jesus. That "worthy name," has never been "named upon him." Jas. ii: 7.

L. We must *have* the name of Jesus then, and approach God in his name. Many earthly kings are only approached through a mediator. We cannot go to God in our own name, or in the name of any man living—not even in the name of Moses, though he was mediator between God and the Jews.

V. L. *For what may we pray?*

Who has a teaching on this subject?

Bro. C arises and reads 1 John v: "And this is the

confidence that we have, that, if we ask anything according to his will he heareth us."

L. Very well. But how do we know his will?

Sister Jane says, He has told us in his word.

L. Yes; and we must search his word, as we are now doing, to learn his will. Bro. Peter, suppose you should desire a certain thing, and cannot find that it is God's will for you to have it—what then?

P. Well I suppose I should not pray for it, or if I do, I should add: "If it seem good in thy sight;" for we should always be ready, if we do not say, "not my will, but thine be done."

L. Well, suppose one pray that God will forgive and save one of our special friends without faith or the obedience of faith?

Mother S says, Well, he would not hear us, for that is not according to his will.

L. No, nor would it be, if we pray for God to send down a special and irresistible power to convert him; or if we should pray for a baptism of the Holy Ghost and fire; or for manna from heaven, as in the wilderness.

Bro. James asks, What are we to do, then, when we do not know whether we should pray for a given thing or not?

Bro. Reuben reads Rom. viii: 26: "For we know not what we should pray for as we ought."

L. Very Well. You are then in company with Paul and the disciples at Rome.

Bro. D reads, "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

L. See also, Matt. xxvi: 39; John v: 30; vi: 38; Phil. ii: 38, etc.

Sister Amanda reads Acts xxi: 14: "And when he would not be persuaded, we ceased, saying, the will of the Lord be done."

L. Yes; the disciples did not will that Paul should go up to Jerusalem at that time, because Agabus had prophesied that the Jews would bind and imprison him; but Paul understood it to be the will of God, and the disciples submitted. It is not wrong for us to have a will, or for us to express it before God. Jesus and these disciples expressed their wills; but they readily subordinated their wills to God's will. They would not urge their wills. And if one was doubtful, he would say, "if it be possible," or "if it be good in thy sight." Let us do so, and we shall do the will of God. It is a great thing to conquer our own stubborn wills, and submit them lovingly to God's will. Can we all do this? Let us profit by this lesson. *Time expired*, and with exhortation, invitation, song, announcements, and benediction, they depart—to study other items in prayer.

The following Lord's day, they proceed in the same way, so far as time permits, considering:

VI. How God answers prayer.

VII. The effects of prayer: 1, on the prayer; 2, on the hearer; 3, on God.

VIII. Public prayer.

IX. Bodily attitude in and for prayer.

X. Private or secret prayer.

XI. Family Prayer.

XII. Length of prayers.

XIII. Closing prayers.

XIV. Church prayer-meetings.

XV. The prayers of women in the assembly.

XVI. The sisters' prayer-meetings.

XVII. Young disciples' prayer-meetings.

XVIII. Special and specific prayers.

XIX. Importunacy in prayer.

XX. Prayer as connected with works, fasting, thanksgiving, and praise.

Considering these fifteen items, in the same way, each lesson being announced and studied before, and all the disciples with their Bibles before them; reviewing the preceding lesson, answering questions and remaining difficulties, will require two or three Lord's days, generally. To refresh their memories, the leader may review the several items studied, and the conclusions reached, give a suitable exhortation, offer an invitation, announce the lesson for the following Lord's day—*The worship of God*—sing and dismiss.

Note.—Most of these items have been incidentally referred to, and some of them have been considered already at some length, owing to their connection with the matters under investigation; but they deserve a careful and extended examination, and the writer hopes to present this in a volume of a hundred pages or more in the near future, if the Lord will.

THE WORSHIP OF GOD.

When the time for "the apostolic teaching" has arrived, the leader calls for the reading of passages bearing on the subject.

Bro. Zac arises and reads Rev. xxii: 8, 9: "And when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things. Then he said unto me, see thou do it not: * * * worship God."

Bro. John reads Ps. xcv: 6; sister Juda reads, Ps.

xvii: 7; brother Mark reads Isa. xxvii: 13. So, by several, there are read various passages, as: Matt. iv: 9; Luke iv: 7; Matt. xv: 9; John iv: 20, 22; Acts xvii: 23; xxiv: 14; 1 Cor. xiv: 25, etc.

Leader. Very well. Now, who can give the meaning of the word *worship*?

Bro. David reads Webster's definition at length.

L. Yes; but Webster gives the sense in which it is now generally used—not the original or etymological meaning of the word generally translated worship, or to worship. But you observe he says: "The act of paying divine honor to the Supreme Being." "The worship of God is an eminent part of religion, and prayer is a chief part of religious worship." *Tillotson*. "To venerate, to reverence with supreme respect and veneration; to adore; 'with bended knees I daily worshiped her;' to perform acts of adoration; to adore, revere, bow to; to perform acts of religious service." But Dr. Young, one of the most eminent and learned men and translators gives *bow*, *bow down*, as the meaning of *proskuneoo*, the word usually rendered worship. Sixty times Dr. Young translates it *bow*, *bow down*; as in Matt. ii: 8, 11, etc. This is the meaning of the word. But it includes "religious service, acts showing submission, obedience and adoration."

Bro. Silas asks, Does it not begin in the heart?

L. Yes; of course. We cannot always bow down our bodies, but we can always humble our hearts, love, reverence and adore God with "pure hearts and clean hands."

Will Bro. Thomas read Ps. xlii: 5, 6, 11; xliii: 5. He reads.

L. You see that Saul was "cast down"—humbled.

Please read Ps. xxxiv: 18; li: 17; Isa. lvii: 15; lxvi: 2; Rev. xv: 26. Several read.

L. Here you see, "A broken and contrite spirit thou wilt not despise." This is the opposite of the proud and haughty, from whom God receives no worship.

Bro. Andrew says, I presume the reason David knelt three times a day, when his life was in danger, was, his heart was greatly humbled.

L. Yes; and so of others. Read Ps. xv and xxiv. And if you would see the bodily manifestations of this state of heart, take your large concordance, and look for *bow*, *bow down*, bow with face towards the ground; bow with face to the ground. To do this they had to kneel and then bend forward. Then see, *fell prostrate*, *fell down*, etc., and read all these references. You will then be better prepared to read Rom. xii: 1. Read this, sister Jane. She reads:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

L. So, too, we are taught, 1 Cor. vi: 20, to "glorify God in our body and in our spirit, which are God's." So, also, whatever we do, in word or deed, we must do all to the glory of God. These are worshiping acts. Worship, then, is bowing down to God—our hearts and bodies—and obeying him in all things.

Now, who can tell

WHAT IS TRUE SCRIPTURAL WORSHIP?

Sister Annie reads John iv: 23, 24:

"But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a

spirit, and they that worship him must worship him in spirit and in truth."

L. Well; but what is worshiping in spirit? and what is worshiping in truth?

Elder Brice says, "In spirit" means in or with true, spiritual, hearty devotion; and "in truth," must mean according to truth, *i. e.*, as God has directed.

L. Very well. Sister Amanda, please read 2 Tim. ii: 5. She reads:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

L. Yes; lawfully, or according to law. The Greeks and Romans might enter their boxing arenas, box down all in the ring, and stand monuments of strength; but if it appeared that they did not enter lawfully, or box lawfully, they were not crowned. If one out ran all the racers, and received the applause of the gazing multitudes, yet, if it was proved that he did not enter lawfully, or run lawfully, he could not be crowned. That is, we must worship as God has directed.

Sister Fannie says, And that is the reason we are searching his word—just to learn how he wants us to worship.

L. Yes; that is it. You can find many other passages of the same kind. But

WHAT IS FALSE OR VAIN WORSHIP?

Bro. Timothy reads Matt. xv: 9; Mark vii: 7, 8.

"This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain they do worship me, teaching for doctrines the commandments of men. For laying aside the commands of God, ye hold the traditions of men." etc.

L. Here we have two reasons why that was all vain

worship: 1. It was lip service—not from the heart. 2. They laid aside God's commands, and were keeping those of men. Bro. Jacob please read James i: 26. He reads:

“If any man among you seemeth to be religious, and bridleth not his own tongue, but deceiveth his own heart, this man's religion is vain.”

L. Yes; it is a religion and it is a worship, but it is in vain. Very many other passages might be read, of this same character. Let us see to it that we worship not in vain. And is there not a greatly

MIXED WORSHIP?

Sister Juda, will you read Dan. ii: 42? She reads:

“And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly weak.”

L. Yes; that was part of the great image Daniel saw. There was a mixture of iron and clay in the feet, no gold at all, and not much strength.

Elder Jonathan, And so we have a mixture of the commands of God and the commands of men; the ordinances of God and those of men; of truth and error; of good and bad.

L. And a mixture of uncongenial elements can never give strength. We must renounce the world, come out from it, and be not of it. Then may we have pure and acceptable worship.

Well, what can you say of

THE VALUE OF TRUE, PURE WORSHIP?

Bro. James says, It is worth just as much as our souls; since there is no salvation in sin.

Sister Betty says, Yes; and it is worth just as much

as heaven ; for "without holiness no man shall see God." Heb. xii: 14. "Nothing impure can enter there," said Bro. Robert. Several passages were referred to, but the time was short.

L. There is another item in this beautiful lesson :

THE EFFECT OF WORSHIP,

Which we cannot fully develop now. It assimilates us to God. It makes us like him, and so prepares us not only to enter heaven, but to enjoy it. Elder Brice, please sum up the lesson.

Well—

I. The meaning of the word worship.

II. What is true worship.

III. False or vain worship.

IV. Mixed worship.

V. The value of true worship.

VI. The effect of worship upon us.

L. Now, is not this of great interest and value? Let us profit by it. All may enjoy it if they will. Then the announcements, the song, and the benediction.

In the same way every subject and every duty may be studied and learned. Some, of course, will not learn so much ; some, indeed, as in our common schools and colleges, will never master the grand themes studied ; but all will learn some, and the many will make great growth in knowledge, and in favor with God and good men. Most certainly the knowledge gained in this way, will be so far in excess of that gained from the now prevailing textuary and sermonizing style, that there can be no just comparison. If some do not learn, it will be because they do not attend and try, or because they lack capacity, and would not learn "though one rose from the dead." But the leaders must study, and

prepare themselves to teach, and not content themselves with a poor dry speech in imitation of textuary sermonizers. In this they are doomed to fail. In teaching they can succeed—if they study and try. Will they profit by this direct effort to aid and encourage them?

The same manner is applicable to the study of special chapters or passages. The leader can study each lesson, make references to parallel passages and circumstances, write his own notes and aids, and be prepared with a good lesson each Lord's day. All, indeed, should do this, but it should be presumed that the leader should lead in this good work also. The whole church could do well studying the regular lessons for the Lord's day school; each studying the lesson at home during the week, with all the aids at command, but carrying to church only the Bible. Every church should, however, have a good church library ever ready for use on special points. If fathers and mothers will carry their families—"all that can hear with understanding"—sit together, and all take part, more or less, there will be better order and better progress. This would be the antitype of the tabernacle and synagogue worship of the Jews. It would supercede very much of the present formalities and expense in our church work; and would very far surpass all human devices in efficiency.

We are admonished: "Take heed how you interfere with the present order of church work! It is all intended and calculated to do good." We might answer: Take heed how you interfere with the divine plan for church work, for the members, for the children, and for the wide, wide world. *It* is intended to do good, and does do far more good than any or all the devices of men can ever do.

We need not be blind to the good done on other

plans. We should be able to rejoice in good accomplished on any plan, or by any kind of agencies or instrumentalities, if we are sure that what is claimed as good fruit really *is* good fruit. But loyalty to God's word requires us to earnestly contend for its way as, at least, the best way, the surest way, and the way that will result in the greatest and most lasting good. Our Lord's day schools are doing good. So are many societies and agencies doing some good—perhaps at a fearful cost, and with evil at certain points and in certain ways. We can rejoice in the good accomplished, and we should deplore the evil. God's plan, in all departments, has none of the evils, and far more than all the good that can be claimed in all human plans. God's plan for the religious education and training of the Jews—parents and children—in the Sabbath readings, and teachings, etc., and in the families, is infinitely superior to the best devices of men. We need its anti-type in the church, just as the first Christians had it. Then every department and branch of church work, domestic and foreign, prospered as the truth has never prospered since. The most zealous and earnest workers are “feeling for” a better way; because they are not succeeding as the case demands. Yet, alas! few of them think of returning to God's way. Thus: “Their way is their folly.” They sing sometimes—

“There is no other way but his way;”

And, perhaps, without feeling the full force of this great truth. We have tried man's way long enough. It has not done the work, and never can. Is it not time we should fall back on the divine plan for everything, so far as it is revealed? And is not the duty imperative to search for it daily?—search as men search for hidden treasures! “This do and ye shall live;” and

“the work of the Lord will prosper in your hands.” The dews of heaven, the rich odors of the garden of delight, and the smiles of God will rest upon you. His strong arm will be about you, and his pillow of cloud and of fire (or its antitype) will go before you, and be ever between you and your enemies. He will multiply your seed sown, and open to you the windows of heaven, pouring you out blessings till there shall not be room to receive them! You will realize what it is to be “strong in the Lord.” “One shall chase a thousand, and two shall put ten thousand to flight.” For,

“His ways are not our ways, nor his thoughts our thoughts.” “High as the heavens are above the earth, so are his ways above ours.”

CHAPTER XXX.

OTHER HELPS TO THE STUDY OF THE BIBLE.—Encouraging indications and facts; importance of knowing the books in their order in the Bible, so we can turn to any book and chapter at once; chapters, verses, etc.; meaning of Bible names; Jewish weights, measures, etc.; chronology; circumstances and customs; books recommended; church history; the Holy Land and its surroundings, and the maps and books recommended; variety of maps; self-made maps; various translations; commentaries; history of the times of the apostles; prayer, meditation and reviews.

It is very encouraging to the friends of Revelation to find an increasing attention to Bible study. And the increased helps to the better understanding of the Bible are encouraging also. Fifty years ago the opposition to new translations was common and very great. Now we have a revision of the common translation, by a board of learned men from various denominations, and this is in very common use in the Protestant churches. Many learned men have made new translations, which are very largely read, and various new and learned commentaries have appeared. Even the Greek text has been improved in some minor details, by the use of recently discovered manuscripts. New church histories have appeared also; and the Holy Land and its surroundings are certainly understood far more fully and generally.

Still, all has not been done that may be done to prepare for and aid in the loving study of the sacred records. Hence this brief effort.

Let us carefully note a few items calculated to aid this important study:

I. *Learning the names and order of the books in the Old and New Testaments.*

Mr. Moody tells of his confusion and mortification, in his early Bible class experience, because he could not readily turn to a chapter and verse, in a given book, when the teacher asked him to do so. He could not find the book. The writer saw a *preacher* hurriedly looking in the first part of the *Old Testament*, when the teacher called for a given chapter and verse in the *New Testament*! The boys in the class had been led to consider this lesson, and were inclined to smile at the ignorance of the preacher! It is confidently believed that the great reason for the prevailing backwardness to carry Bibles, and take part in Bible readings and Bible classes is, the common lack at this point. It is not because they cannot read. People do not know how to readily find the book, chapter and verse called for, and do not like to expose their ignorance. During my recent course of Bible lectures in Nazareth University, some of the class memorized and repeated, in consecutive order, all the books in the Bible. Some little girls repeated those in the New Testament. Like success has followed elsewhere. As a preparation for readily finding any passage the leader calls for, this is of great importance. As a test, and for the encouragement of others, I ask the class: Between what books will we find Joshua? What book is before, and what one follows Psalms? Between what books will we find Jude? What book precedes and what follows James? etc. Those who had studied the lesson could readily tell.

It is said that a man condemned to solitary confinement, by three years close study, found that:

1. The Bible contains sixty-six books; thirty-nine in the Old and twenty-seven in the New Testament.

2. That it is divided—now—into 1,189 chapters ;
3. And these, into 31,173 verses.
4. That it has 773,692 words, and—
5. In spelling these words 3,566,480 letters are used.
6. The word *reverend* is found but one time, and here belongs only to Jehovah God.
7. That the middle verse is Ps. cxviii : 8.
8. That 2 Kings xix and Isa. xxxvii are [almost] alike.
9. That Esther viii : 9 is the longest verse, and John xi : 35 the shortest verse.
10. That Ps. cvii has verses 8, 15, 21, 31 alike.
11. That each verse of Ps. cxxxvii ends alike, etc.

Perhaps it would be a blessing to us, if, by some calamity, or otherwise, we might become equally familiar with the Bible. No one who venerates the Bible should be content short of reading it carefully and consecutively through every year, in morning and evening lessons, (besides special readings and investigations.) To do this, divide the whole number of chapters by the number of days in the year: 1189 divided by 365, equals 3 and 194-365, or a little more than three chapters each day—say four chapters each day, two in the morning and two at night. Or, take the verses: 31,173 divided by 365, and we have not quite eighty-six verses each day. If we read the Old Testament through in our morning lessons, we divide 929 by 365—2 and 199-365, or a little more than two and a half chapters each morning. At night we would have less than one chapter for a lesson in the New Testament. We can easily read one and a half, and so go twice through the New Testament each year, and have time to make some comments, answer questions, etc. Even more than this is done by an encouraging number.

II. *Meaning of proper names in the Bible.*

We would all be largely helped in the study of the Bible, if we would learn the meaning, so far as we can, of the names of the books in the Bible, and of the persons and things there referred to. Many persons are wearing names now, the meanings of which they do not know. What an interesting lesson to study and repeat, in the class, or the family, the meaning of—Bible, Genesis, Deuteronomy, Psalms, Proverbs, Prophets, Adam, Eve, Abraham, Moses, Samuel, Naomi, Sarah, Mary, etc. See Bible dictionaries, and meaning of proper names in Teachers' Bible.

III. *The Jewish, Greek and Roman weights and measures, their money, coins, time tables, etc.*

See the tables in the Oxford Teachers' Bible, the encyclopedias or Bible dictionaries, and Living oracles.

IV. *Chronology of the Bible.*

This is of the utmost importance. See Bishop Usher's Chronology in reference Bibles in the other books named and in the Living Oracles, in Stackhouse, etc. To be even approximately correct as to time will aid largely.

V. *Circumstances and customs which gave rise to certain words and phrases ;—as*

Abraham's bosom, Anathema Maranatha, Beating the air, Book of life, Battles, Bridegroom comes, espoused or betrothed, Fiery darts, Key of knowledge, Oil in their vessels, sackcloth and ashes, etc. A knowledge of these customs and circumstances will explain many words and phrases when nothing else will.

See appendix to large edition to Living Oracles, by A. Campbell, for these, for *obsolete* words, which involve changes in our language, for tables, etc. A careful study of this appendix will aid wonderfully; and refer-

ence is made to it and to other familiar works because they are, or should be easily in reach of the Bible student.

VI. *Read Church history—and study it.*

It is evident that a number of the leading church histories are incorrect in many things. Some of these errors are corrected in more recent church histories; but some "Theological Professors" still trace the church of Christ through the Roman hierarchy. Others cut it into "branches," or denominations, and would, in this way, furnish many brides for the one Bridegroom! To aid at this point, I have given in this work, a scriptural definition of the church, and enough extracts and facts to show how God's church can be traced from its beginning to the present time. See the church histories generally, the Encyclopedia of Religious Knowledge, by John Brown; the three large volumes of the Schaff-Herzog Encyclopedia, etc.

VII. *The Holy Land and its surroundings.*

Many persons are now visiting and exploring the Holy Land and its surroundings, and in this way we have developments of the most thrilling interest; especially from the excavations and discoveries in the buried cities and monuments. Few of us can make such a visit, or take part in these discoveries; but we can profit by the labors of others. Most people can read the reports of travelers; such as Sears', Dr. Robinson's, Dr. Barclay's city of the Great King, Lands of the Bible, by Prof. McGarvey, etc. The best encyclopedias and the recent church histories will aid us materially. Smith's Unabridged Bible dictionary, Coleman's Christian Antiquities, Neander's Planting and Training of the Church, John's Archeology, Shaff's works, Hack-

ett's works, etc., will give important aid. Other works are not so generally accessible. But we need :

VIII. *Maps of the Lands of Canaan and its surroundings.*

The small maps in "The Teachers' Bible," aid much but will not satisfy us. Some large maps which have been recently published, and are for sale by "The Christian Publishing Co.," St. Louis, Mo., are far better. They show the Holy Land, its mountains, valleys, cities, lakes, streams, etc., to great advantage. One of them is a *combination*, map, showing what was, and what is the condition of that land, and the surrounding countries. Failing to find such a map as I desired, I had my daughter to paint one of the Holy Land, as it was in the days of Joshua, and showing, in different colors, the portions allotted to the different tribes, etc. We ought to have large maps showing :

1. All the Bible lands before Israel entered Caanan.

2. Their condition after division to the twelve tribes. This map should have distinctly marked the forty-eight cities for the Levites, and the six cities of refuge in different colors, the name of each being plainly written; the first altar at Gilgal, near Jericho, the first setting up of the tabernacle in Canaan, at Shiloh. Josh. xviii: 1; xx and xxi. It should have marked very distinctly all the principle places, so the least experienced can easily find them; and each map should have a scale of English miles, that all can measure distances.

3. One showing the condition of these countries, and especially of Canaan, at the birth of the Savior. This map should give the *political* divisions; as Herod's kingdom, the portions governed by Pontius Pilate, the different tetrarchs, etc.

4. One showing the present condition of all these countries politically and religiously. This would be

next to a visit and personal inspection, and, in some respects, even better.

The best and most thorough teachers call on their classes to make, each for himself, one or all of these maps. One might make the first, one or more the second, some the third, and others the fourth, and examine them altogether. It would materially aid the memory if we would make these maps in our yards, throwing up slight elevations for the mountains, so as to show the valleys in the Holy Land to advantage, using grass, shrubs, and flowers, etc., and carefully marking the Jordan, the seas, etc.

5. Then we need a large map showing Paul's travels, especially his great missionary tours, each stopping place, and his journey to Rome, which I call his fourth missionary tour. On this map all the churches named in the New Testament should be distinctly noted. This would present John in Patmos, almost in sight of the seven churches of Asia, and these churches almost in a triangle. After studying this map we would feel almost as if we had literally followed Paul, if we were not with him or he with us. Certainly, after following him thus, and reading the divine records of his labors at each place, no one would say Paul did not have a plan well defined and clear; nor could any one fail to understand Paul's plan for missionary work; *i. e.*, or God's plan acted on by Paul.

“And when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after we come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. And they passing by Mysia came down to Troas, and a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed

him, saying, come over into Macedonia and help us."

They went at once. This shows that Paul was under the guidance of the Spirit. And when he did propose to choose his own way, and work on his own plan "the Spirit suffered him not." How strange that preachers now, with such facts before them, will have their own plans and ways, instead of copying the example of Paul! We do not need the special miraculous guidance of the Spirit now, because it has given us a pattern, or example, in the life of Paul, and commanded us to follow it. Does it not look like rebellion to refuse to follow it, and then to "devise ways and means" of our own, and follow them?

Those who do not study all that is included in the geography and topography of the lands of the Bible, cannot possibly know how very much they miss, or how much they would be aided by this study.

Prof. J. W. McGarvey's "Lands of the Bible," Dr. Barclay's *City of the Great King*, and the works of other travelers and explorers, will aid materially in this study.

IX. *Various translations, ancient and modern.*

Only a few persons can profit much by the original. The rest are largely dependent on these translations, and can greatly profit by them. The expense is not great, and it is easy to gather some ten or a dozen translations; though a few of these are not complete. Then we have translations of special books and passages, in the careful investigations of learned men. The careful use of these will be of much advantage to the Bible student.

X. *Commentaries and paraphrasts.*

These, if used with discrimination, are profitable, but I am not prepared to emphasize them so much, owing to the constant appearance of tinctures and warpings

resulting from the denominational peculiarities of their authors.

XI. *History of the times of the apostles.* If the geography and topography of the country are important to the understanding of the holy Scriptures, surely the condition of the world, during the life and labors of the Savior and the apostles, cannot be less so. This includes sects and parties, peculiar words and phrases, societies, customs and habits of all classes; as their races, boxing games, marriages manner of travel, eating, dressing, sleeping, working, warring, burying the dead, the temple, and synagogue service, etc. See Coleman's *Christian Antiquities* and similar works.

XII. *Prayer, meditation and reviews.*

Possibly some one is ready to enquire why I note prayer as an aid to Bible study, since we do not look for new revelations now. The reason is, prayer—true, sincere prayer, from a pure heart, aids in preparing our minds for study, as well as our hearts to receive, like good ground, the seed of the kingdom. The effect of prayer upon us is of the utmost importance in all the affairs of life, and especially in the study of the Bible. Hence, David prayed, Ps. cxix: 18: "Open thou mine eyes, that I may behold wondrous things out of thy law." This was not praying for a new revelation, but for ability to understand the revelation already given. And did not Paul say, "Méditate on these things?" "Think on these things?" Did not Jesus teach his disciples to count up the cost? This requires going back, reconsidering, comparing, and in this way profiting by the past, and summing up the whole for a grand conclusion. So David did, and taught Israel to do, when he said, Ps. xxxvii: 25: "I have been young, and

now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

King Solomon, near the close of his wonderful life, does this. See Ecc. ii and xii. He tried everything, to "see what was that good thing the sons of men might look after;" and found "all was vanity and vexation of spirit;" that "wisdom excelleth folly as far as light excelleth darkness;" and that "the fear of the Lord is the beginning of wisdom." For "wisdom and knowledge, far from being one, oftentimes have no connection: Knowledge, the material with which wisdom builds, till hewed, and squared, and fitted to its place, oft serves but to encumber that which it serves to enrich." Wisdom is the right use of knowledge and of all else we have, and no matter how much we have learned, or what we possess, we have not even begun to be wise, till we commence to "fear God and keep his commandments." All our researches and accumulations should, therefore, be directed to this one end. No man is really educated till he learns to fear God. And what we need to learn and teach to others is, that which will culminate in the loving and confiding service of Jesus Christ, God's Son, and the "Author of eternal salvation to all them that obey him."

CHAPTER XXXI.

CONCLUSION.—Conclusion of time, and preparation for it; the tendency of sin and evil, and of truth and purity; the religion of children and of parents; the wise and safe course; the few who hunger for such a book; the thirteen leading items had constantly in view in this book.

The wisest man in many respects, that ever lived, or ever will live, summing up all, at the close of his life, said, Ecc. xii: 13, 14:

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty [or happiness] of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.”

We cannot be far from that fearful day. Even the young should feel that “the time is short.” Hence the wisdom in the declaration, that no one is prepared to live here, and be safe and happy, till he is certainly prepared for the judgment to come. All experience has proved that Paul was right when he said, in 1 Tim. iv: 8:

“For bodily exercise profiteth little; [or for a little time.—marg.] but godliness is profitable for all things; having promise of the life that now is, and of that which is to come.”

Obedience to parents is the religion of children till they learn the higher authority; and the first command to them with promise (and there is no command without a promise, expressed or implied,) has this: “Long life and good days.” Eph. vi: 1-3; Col. iii: 20. How wisely adapted to children—and to us all! All

desire to live. All desire to be happy. And all the experiences of man have shown that Solomon was practically correct in saying for wisdom. Prov. viii: 36: "But he that sinneth against me [wisdom] wrongeth his own soul."

The certain tendency of sin is, to shorten life, and to embitter it. The Old and New Testaments both teach this, and the history and experience of man proves its truthfulness. Did not Jesus say that the disobedient were like one so foolish as to build his house on the sand, (Matt. vii: 26, 27;) when it would cost no more to build on the rock, and when he knew the rains would come, the storms would blow and beat upon it, and that it would fall—fall to rise no more! What unutterable folly!

But we must know God's commandments before we can do them. We must walk in the light; not in the darkness; must work by rule; not by guess. Hence this book. It would teach all the teachable how to obey God. And to be sure, it begins where the Bible begins, and stops where it stops. It would not be wise above what is written. And, concerning all the greater matters, it would, as far as practicable, call Bible things by Bible names. It would, also, set the commandments and ordinances of men on the left hand, and God's commandments on the right, as the Judge will all the sheep and the goats at the last day. Matt. xxv: 32, 33. His distinction is of the greatest importance. For men are prone to follow men rather than their Maker, and to observe human ordinances rather than the ordinances of God, which alone have in them the waters of life.

The writer takes this course, owing to the pressing necessities of the case, well knowing that the class of people who will buy and read the book is small, very small, as compared to the numbers who will read novels,

sensational stories, books that please the fancy of the unwise, and cause them to laugh and be merry. He thinks there is greater need for tears than for smiles; that, as saith Ecc. vii: 2:

“It is better to go to the house of mourning than to the house of feasting; for that is the end of all men; and the living will lay it to his heart.”

Such books will not sell and be read so extensively. There is not so much money in them. And in proportion as they closely follow the divine teaching, so will they be unsavory to the masses. They have no appetite for such food. It was just so with the Savior. They were ready to take him, and by force make him King. But so soon as he pointed out their sins, and demanded of them purity, humility and justice, they hated him to the death. There were some wise ones then, however, and there are some now. This is comforting. To these we look for co-operation and aid.

Before closing, permit me to call special attention to a few of the

POINTS CLEARLY MADE OUT IN THIS BOOK.

A few persons will read the work a second time, and may preserve it for reference, and this imperfect recapitulation may aid them. Intending, so far as possible, to meet the demands of the case as it is, and as it doubtless will be for years to come, these points have been especially considered:

I. The daily reading and study of the Bible, and how to do this to the best advantage.

II. The perfection of the scheme of redemption set forth in the holy Scriptures.

III. The foundation, nature, membership, organization, duty, history and destiny of the church.

IV. The danger of apostasy now, as shown by apos-

tolie teaching, and exemplified by the first apostasy; the agents and instrumentalities by which the first apostasy was brought about, and the workings of the same agents and instrumentalities now to the same end: history precisely repeating itself.

V. These agents and means are, principally, those which should build up, and extend the church, keep it united and pure, and make it triumphant.

VI. Of these, we see the forefront, the preachers, perversions of the Scriptures, to serve selfish and party purposes, and human inventions and innovations, for the work and worship of God.

VII. The inefficiency of the bishops and deacons, superinduced by the assumptions and lordly course of the clergy preachers. Hence, the effort here to educate, train and put forward such elders as may become efficient officers in the congregations, and so renounce the seeming necessity of the one man hired pastor and "the kingdom of the clergy. Till this is done it is vain to claim apostolic Christianity or look for apostolic success.

VIII. Scriptural church co-operation, zeal and liberality in and for every good work. These—and only these—will remain the claimed necessity for humanly organized societies to do the work of the church.

IX. The proper attention to *singing*, the divinely chosen music for and of the church; teaching it, studying it, preaching it, till the dullest can see its excellence above all human instruments. Properly set this forth, and all the wise of heart will see its superiority, and no more desire the flesh pots of Egypt, or instrumental music in the worship.

X The proper position and duty of woman in the work and worship of God.

This book investigates candidly and carefully the

teachings of the Scriptures, with no bias or preference whatever, except to find out the meaning of the inspired record. There have been extremes on both sides, and most of the investigations, so far as I have seen, have been in support of one or the other of these extremes, instead of simply trying to find what is taught, and being content with it. And has it not clearly appeared that, while woman has an exceedingly important place in the family, in the church and in society generally, from which she has been largely excluded by one extreme, yet she is not to be preacher, pastor, head and ruler of man, and therefore not an organizer or manager of woman's societies, involving public lectures, and general leadership, etc. This modern work of women most clearly indicates her unrest and insubordination to God and to man. It is bad for men to presume to organize societies to do the work of the church, but it is worse for women, because it shows that she is not content to be second or subordinate to man, as God made her, and as Paul plainly taught her to be.

We have the same spirit of rule manifested, sometimes otherwise, and when certainly no evil is intended. They get up feasts, festivals, suppers, concerts, mite societies, sewing societies, etc., and spend more time, money and labor on them than would be required to put the money made into the Lord's treasury in the Lord's way. Then they generally wish to control this money after their own leading fancy, and often not for the best. Or the "hired pastor" desiring to popularize himself, extend his pastorate, his influence, and his salary, appeals to certain sisters. They readily take the matter in hand, and show themselves "the power behind the throne." They and some young people even less capable of ruling conclude that the organ would aid much

and they get up a special fund, (for it is not easy to refuse the appeal of a worthy woman,) and soon the organ is in, and perhaps some other improvements (?) are made. They reason—not as to what is scriptural or just, but this way: We cannot please everybody, and let the objectors go; the gain will be greater than the loss; never mind their feelings or consciences. Thus trampling on the law of love, and on truth and justice, and they serve the preacher, and their own fancy to the injury of the cause.

If the scriptural bishops would call these sisters to do any thing scripturally and properly belonging to them, they would do it well and gladly; for they are generally better workers than men. They can visit and wait on the sick, reclaim erring sisters, especially, or warn them against dangers; look out homes for orphans and widows, and care for them, etc. If, by fire, or other special calamity, there is a demand on the church treasury beyond its capacity, they can succeed better than men, in special collections; but all by the direction and under the supervision of the bishops. In their own place, and at their own work they are superior to angels. They can sing, read, pray, exhort, teach in the Bible class, or in some orderly way, prompt, encourage, and so be true, pure, and divinely appointed help-mates for men. But they cannot be preachers, leaders, or rulers.

I love good women next to my Savior. They are the best representatives of angels and the purity of heaven; and this love prompts this "plainness of speech." It forbids indifference while they are in the wrong place, or at the work especially provided for men. God bless them! No one deserving to be called a man can see them wronged and be quiet. He cannot see them hin-

dered from any work or privilege assigned them by nature and the Bible. Nor can he allow any work or burden put on them which belongs peculiarly to men. Still, their best activities and their greatest usefulness, their safety and their joy, will be found in the place, and at the work scripturally allotted to them.

XI. Demonstrating the fact that, the sharpest issues can be investigated, errors exposed, and truth enforced, without bitterness, hard words, hasty criminations, or willingly judging motives.

The scriptural examples require us to give full credit for all the good the erring or others have or do, and then, in the same candid style, point out their errors and dangers. See the letter to the seven churches of Asia. But no bitterness, no spirit of strife, no readiness to impute bad motives, and so needlessly excite ill feeling, and thus frustrate and hinder the end which the spiritually minded would reach. I greatly fear that I have not done as well here as I might; but I have much pleasure in knowing I have tried to give a lesson that will prove the practicability of following the apostolic example, and the inutility and sinfulness of much we all deplore in our religious (?) literature, debating, etc.

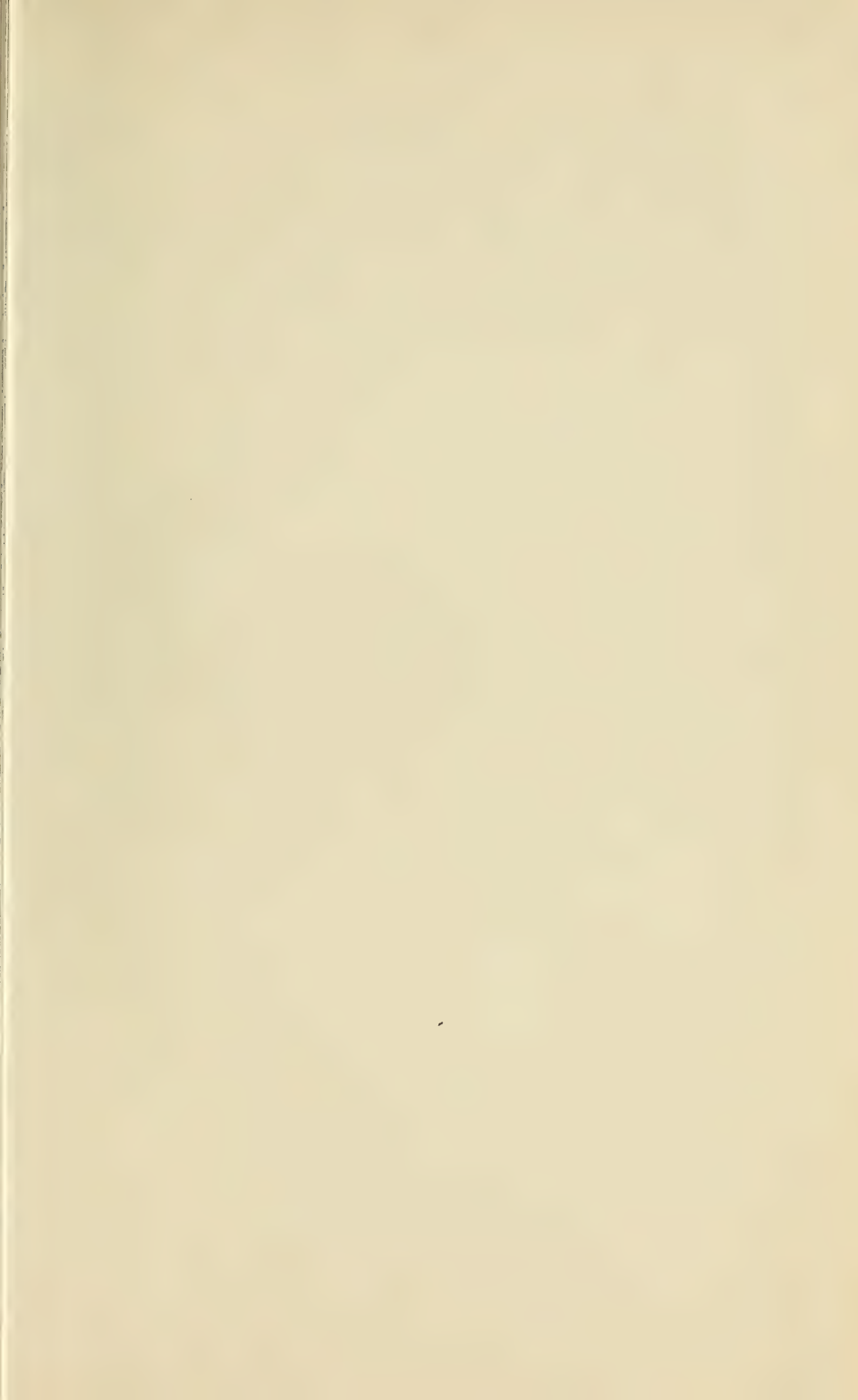
XII. Following and recommending the safe plan in all things; avoiding risks so far as this may be done; and making sure work for eternity, whether convenient or not.

This is exemplified in immersion, kneeling in prayer, when we can, calling each thing by the name given it in the Bible; following the Bible in all things to the letter and in the spirit, so far as we can; earnestly contending for every item of the faith, and for no opinions and human preferences; rather suffering wrong than

doing wrong, etc. And it is confidently presumed that no reasonable being can imagine a better way.

XIII. Constantly encouraging faith, purity, love, union, patience, forbearance, Christian knowledge, prayer, good works, and every grace and virtue belonging to Christianity; and discouraging every evil.

If this end has been, in any measure attained, no one can carefully and candidly read the book without profit. Every reader should have all the evil propensities of his nature restrained, and all his good purposes encouraged and strengthened. The writer regrets most deeply that he cannot do more towards restraining evil and promoting virtue and truth; towards the union and upbuilding of God's people, the purity of the worship, the salvation of sinners and the glory of Christ. But he blesses God that he can do a little in a cause so great and so worthy. And he devoutly and confidently prays for the divine blessing upon his labor, and that God will raise up others to do better and more work of this kind, till the "earth shall be full of the knowledge of God as the waters cover the sea;" and "the will of God be done on earth as it is in heaven." The Lord hasten this glad day! *Amen!*



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